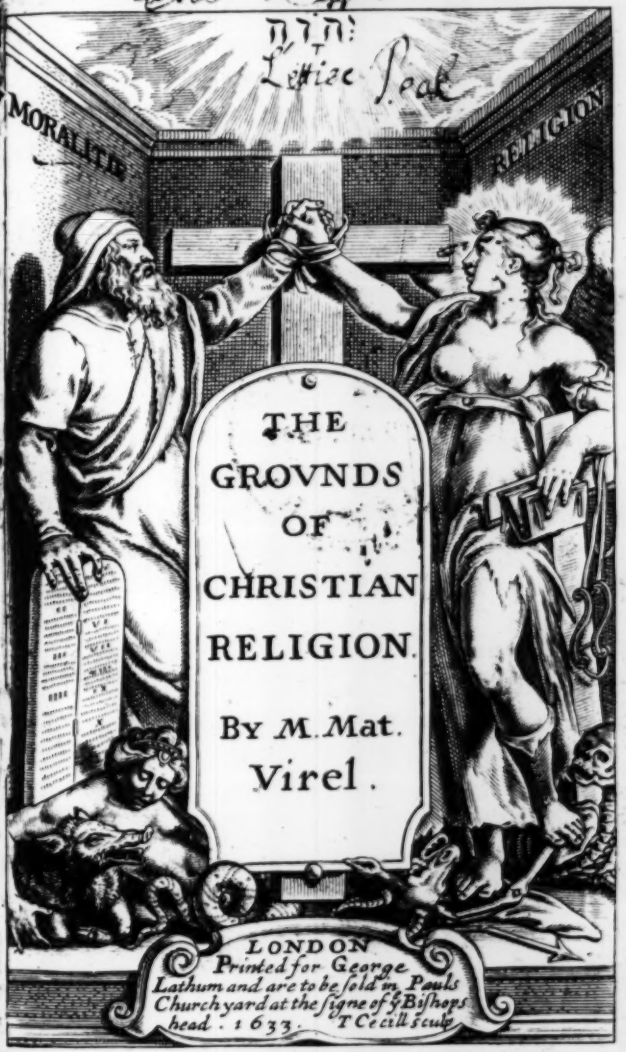

THE GROVNDS OF CHRISTIAN RELIGION.

By M. Mat. Virel.

LONDON
Printed for George Lathum and are to be sold in Pauls Churchyard at the signe of ye Bishops head. 1633.
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A LEARNED AND EXCELLENT TREATISE;

CONTAINING

All the principall Grounds of Christian Religion:

Set downe by way of conference, in a most plaine and familiar manner.

Written first in French by M. *Mat. Virel*: after translated into Latine, and then into English for the use of our countrey-men.

The thirteenth Edition.

Now newly revised, and very much amended, according to the best and perfectest copy, with a Table thereunto annexed.

1 TIM. 4.15.

These things meditate, and labour in them, that thy profiting may be manifest to all.

LONDON,

Printed by *R. Y.* for *George Lathum*, and are to be sold in Pauls-Church-yard, at the signe of the Bishops head. 1633.

The argument and order of the three Bookes of Christian Religion.

THE FIRST BOOKE

DEclareth the fundamentall points of our ſalvation. And it conſiſteth of foure Chapters.

The firſt whereof intreateth of the knowledge of God, who being perfectly juſt & perfectly mercifull, doth not onely ſhew mercy, but alſo declare his juſtice.

The ſecond, of the knowledge of man, who being a moſt miſerable ſinner, is guilty of eternall death before the judgement ſeat of God.

The third, of the knowledge of Chriſt, who, having ſatisfied the moſt perfect juſtice of God for us, openeth a way to his moſt perfect mercy, whereby we may obtaine forgiveneſſe of our ſins.

The fourth of faith, whereby we are made one with Chriſt: and ſo, partakers of all his benefits, and even of everlaſting life.

THE SECOND BOOKE.

COntaineth the teſtimonies of our ſalvation, and it conſiſteth of two Chapters.

The firſt whereof intreateth of good workes, by the which, faith (lying hid in our hearts) is manifeſted.

The ſecond, of prayer, which, for the teſtifying and confirming of our faith, hath the firſt and chiefe place among good workes.

THE THIRD BOOKE

SEtteth before us the outward meanes, whereby God bringeth us to ſalvation. And it conſiſteth of foure Chapters.

The firſt whereof intreateth of the miniſtery of the Word, by the which the holy Ghoſt begetteth faith in our hearts, keepeth it there, and increaſeth it.

The ſecond, of the Sacraments, ordained of God to bee as ſeales of the Word, to the end we might with greater aſſurance imbrace the promiſes revealed unto us in the word of Chriſt.

The third, of Baptiſme, whereby God teſtifieth, that wee are received of him into covenant, foraſmuch as he communicateth Chriſt unto us, together with his benefits.

The fourth, of the Lords Supper, by the which God witneſſeth, that his covenant is confirmed in us, in that he maketh us more and more partakers of Chriſt and his gifts.

The

THe ſumme of all laid downe in a triple or threefold method, that wee may the better know the order and coherence of every point of Chriſtian Religion; as alſo the truth, excellency, and profit of the ſame.

To the Christian READER, an admonition touching reading.

IT falleth out in matter of learning, as it doth in matter of meates: for, as in meates, one and the selfe-same is diversly set forth, according to the invention of the dresser, and appetite of the eater; so in learning, one and the selfe same point is diversly handled, according to the discretiō of the Writer, and capacity of the Reader. Hence it commeth, that in humane learning every Writer (almost) hath his Grammar, Rhetoricke, his Logicke, his Philosophy; and in divine knowledge, his Catechisme, his Common places, his Commen-

taries. Many complaine of this, as a thing which diſtracteth the minde, confoundeth the memory, and hindreth the judgement. And not without cauſe: For as variety of meates doth corrupt in the ſtomacke, and breed ſickneſſe rather than preſerve health; ſo variety of Treatiſes, upon one and the ſelfe ſame thing, doth hinder the growth and profiting of divers in ſoundneſſe of judgement, and godly life. But the reformation hereof, is a worke worthy of all the Churches, Princes, and States in Chriſtendome: for the beginning and perfecting whereof, private men can but pray and wiſh well, and every man carefully looke to the warrant of his owne worke. In the meane time, let no man blame the variety and choice of Gods manifold gifts (which both in bodily and ſpirituall things, ſet forth the riches of his wiſedome and goodneſſe) but let us

blame

blame the corruption and vanity of men, who doe eyther not at all uſe, or elſe greatly abuſe the gifts and bleſſings of GOD beſtowed upon them. This vanity appeareth partly in the food of the body: but more ſpecially in the food of the ſoule. For no man will refuſe his meate, except it bee in ſome extreme paſſion. Beſides, how carefull are the moſt part in making their proviſion? how curious in asking what is wholſome or hurtfull for them? how preciſe and conſtant in keeping their houres for dinner and ſupper? how willing to keep themſelves to ſome few kindes of meate, though they have often taſted and fed on them before. But touching the food of the ſoule (which conſiſteth chiefly in an holy attendance on the publike worſhip of GOD, and partly in private reading, meditation, and praier) 1 Sam. 28. 23.

how many doe refuſe it as a fruitleſſe and unſavoury thing! And though the moſt part bee counted for ſome carnall reſpect, to ſhew themſelves in the publike aſſemblies: yet who ſhall finde a faithfull Chriſtian, that is carefull to redeeme the time, and to make himſelfe, by private reading and meditation, more fit to reape fruit by the publike Miniſtery of the Word and Sacraments? But, know thou (Beloved) that as they, who through errour, prejudice, or ſelfe-love, are ſo addicted to their private ſtudies, that they deſpiſe or neglect the publike Miniſtery, ſhall (without ſpeedy mercy of GOD) fall into divers fond opinions, and dangerous errour, and pine away in their ignorance and ſinnes; ſo to little purpoſe is our hearing of Sermons abroad, if there bee not a ſettled and conſtant courſe of private prayer,

reading,

reading, meditation, and conference at home. But becauſe my purpoſe is now to ſpeake only of reading, and that very briefly (for the Argument is infinite, and I have ſomewhat touched it elſewhere) I would intreat thee, Chriſtian Reader, and in the Lord Jeſus beſeech thee (if my requeſt may ſeeme reaſonable) that thou wouldeſt be as wiſe for thy ſoule, as thou art for thy body, as mindfull of the life to come, as thou art of this preſent life; and that, to this end, thou wouldeſt obſerve theſe foure things, as well for the one as for the other. Firſt therefore make thy proviſion of good books; eſpecially of the Booke of all bookes, I meane the holy Canonicall Scriptures, in that reſpect, called the BIBLE: and then of ſome others, ſuch as are moſt fit for thy calling and capacity. And becauſe thou ſhalt

Preface to Maſter Coopers Sermons.

Foure things to be obſerved in reading: 1. Provide the beſt Bookes.

ſhalt want neither money to buy, leaſure to reade, judgement to underſtand, or memory to beare away the ſubſtance of all good Bookes, provide the beſt. Many will ſay, they finde by experience, that in meate and apparrell, the beſt is beſt cheape: and thou ſhalt bee ſure to finde, that among Bookes, the beſt will yeeld moſt fruit to thy ſoule. Secondly, becauſe the moſt part are babes in judgement, and diſcerning of ſpirituall things (though every foole bee wiſe in his owne eyes) not knowing what is fit and profitable, and what is hurtfull and inconvenient: let mee intreat thee to aske counſell and advice of the godly learned, eſpecially of thine owne Paſtour (if GOD have bleſſed thee with an able and faithfull man) or otherwiſe, of him whoſe publike Miniſtery may give thee hope, that his ſenſes are exerciſed

Hebr. 5. 13.

2 In chuſing us the advice of the godly learned.

ſed in the diſcerning of good and evill. No wiſe man will receive a writing for the leaſt plot of ground, without the counſell of ſome learned Lawyer; nor a medicine for his body without the advice of ſome learned Phyſitian: and wilt thou, not asking direction of ſome godly Divine, adventure upon a booke, containing perhaps ſome damnable errour (which may conveigh from thee thy heavenly inheritance) or ſome deadly poyſon, which may kill thy ſoule? Doe it not. Thirdly, remember that nothing is more hard, than to bee conſtant in holy exerciſes. For therein the ſubtilty and rage of our inviſible enemy, Sathan, doth moſt notably appeare. Herein the frailtie and corruption of fleſh and bloud will bewray it ſelfe: Here, profit and pleaſure, buſineſſe and idleneſſe, matters at home, and matters abroad, company,

3 Be conſtant in keeping of houres.

company, and a thouſand occaſions will lie in our way, as ſo manie Lions, to let and hinder us. Therefore herein gird up the loines of thy minde, put upon thee the whole Armour of GOD, and daily renew thy covenant (of redeeming the time) made with God and thine owne conſcience. Thou ſeeſt, that men who are moſt greedie of the world, will not miſſe (ſcarce once in a yeere) their ordinary houres of eating and drinking: Why then ſhouldeſt thou bee ſo fickle and unfaithfull in forgetting and omitting the times of reading and praying to GOD? Fourthly, when thou haſt begun a good Booke, give it not over, till thou have ended it; and when thou haſt read it once over, let it not bee tedious unto thee to reade it over againe and againe. For thou ſhalt finde the ſecond reading more fruitfull than the first,

4 Reade a good book thorow, & reade it often over.

firſt, and the third more fruitfull than the ſecond; and ſo the oftner the better. This is a great vanity and evill ſickneſſe among men, that if they have once ſeen the title of a booke, and the Authours name, and read two or three leaves thereof, it is caſt at their heeles ever after, as if they had attained all that could bee learned by it, when they can name the Title and Authour of it. Wherefore, for this point, marke the courſe and manner of men in the keeping and increaſing of their bodily ſtrength: though they eate their fill of this kinde of meate to day, yet they come with great deſire and freſh appetite to the ſame againe within a day or two; yea oftentimes the ſame day, otherwiſe it argueth either an extreme weakneſſe or intolerable daintineſſe of the ſtomacke. Here perhaps thou wilt aske what bookes, beſide the holy

Bible,

Bible, I would commend unto thee. Wherein though I ſee ſome difficulty, becauſe it cannot bee done without compariſons (which are counted odious) yet for thy good, I will not ſpare to ſhew my poore opinion; which is, That no one Authour (that I have read) hath ſet downe the ſumme and grounds of Chriſtian Religion more holily, and happily for the capacity and edifying of all ſorts, than this preſent Writer. For this cauſe I eſpecially recommend him to thee, as one, by whom thou mayſt exceedingly profit, if thou call upon the Name of GOD through Jeſus Chriſt, and binde thy ſelfe to diligence and conſtancy; remembring that one diſh of meate, well chewed and digeſted, will comfort nature more than divers delicates, that lie raw and undigeſted in the ſtomacke; ſo one Booke, often and thorowly read, will doe thy ſoule more

more good than the ſuperficiall ſight and taſte of a thouſand. And ſo I commend thee to the Lord, who vouchſafe to give thee wiſdome in all things, for his mercies ſake.

Black-Fryers, the 23 of July.

Thine in the Lord Jeſus.

STEPH. EGERTON.

THE

THE FIRST BOOKE OF CHRISTIAN RELIGION.

Wherein the grounds of our ſalvation are handled.

SPEAKERS:
Theophilus, *Matthew*.

CHAP. I.

Of the knowledge of God, who being perfectly juſt, and perfectly mercifull doth never exerciſe his mercy, but that alſo hee doth exerciſe his juſtice.

THEOPHILUS.

MOſt deare brother, I have often been deſirous to heare from your mouth the whole

whole doctrine of Christian Religion, delivered in a right and exact course of teaching; because once I heard you treat, both perspicuously and briefly of some maine points therof, to my great satisfaction.

Mar. If my love and diligence in other matters, have never bin wanting to you (most loving *Theophilus*) perswade your selfe, that (at convenient leasure) I wil so much the more cheerfully fulfill your desire; because the thing is of it selfe profitable, and such (I hope) as shall be to mine own edifying. For this is proper to Christian doctrine, that the oftner it is handled, the more largely it extendeth her force and working in the hearts of the faithfull.

Theoph. Goe to then: Can you now be at leasure to lay forth unto mee all the chiefe points (or heads) of Christian Religion, in order,

order, as I am determined to aske you? and you ſhall finde me diligent to put them in writing, that ſo they may be imparted to my brethren.

Mat. Were it ſo that I wanted leaſure, yet, I aſſure you, there is no buſineſſe, but I would lay it aſide to ſatisfie you in this behalf. For what is there, wherein time can be better ſpent?

Theoph. Seeing therefore our ſpeech ſhall be of Chriſtian Religion, I deſire to bee taught what is meant by the name *Religion*.

Mat. Before I anſwer, I beſeech God, our heavenly Father, to be preſent with us by his holy ſpirit, ſo that wee may neither think nor ſpeak any thing, which ſhall not tend to the honour of his owne Name, and to the edification of his whole Church. The name (*Religion*) is derived of a word that ſignifieth to bind. And it is a ſpirituall bond, by the which,

"which, men in a holy attonement
"are united unto God, and held in
"his love and feare, that ſo at
"length they may bee partakers of
"his heavenly glory, and of the
"bleſſed life. Which no religion
can bring to paſſe, but that which
is Chriſtian: that is to ſay, that,
whoſe foundation is laid in
Chriſt.

Theoph. Why ſo?

Mat. Becauſe that through Chriſt alone, by faith (not by any merit of ours) we are brought againe into favour with God, and even united to him, with the cloſeſt bond; that ſo hee may bee glorified of us here, and eternally in heaven.

Theoph. From whence have we proofe of that?

Mat. Out of the Word of God, the ſureſt proofe that is: upon the truth whereof reſteth all Chriſtian doctrine.

Theoph. What underſtandeſt thou

thou by the Word of God?

Mat. The Canonicall bookes of the Bible, whereunto for this cauſe is given the name of holy Scripture.

Theoph. How came it to paſſe, that thoſe bookes were called the Bible?

Mat. The Chriſtians of the Primitive Church, after they had gathered the bookes of the Prophets and Apoſtles into one volume, called it (for the excellency thereof) Βιβλία, in Greeke, (that is, *Bible*, or *Bookes*) becauſe thoſe bookes farre paſſe all others. For truly the Word of God in worthineſſe and excellency, goeth beyond all the words of men.

Theoph. But how may it certainly bee proved, that the doctrine which is contained in thoſe bookes, is the Word of God, ſeeing that the Prophets & Apoſtles, who, it is certainly knowne

knowne were men, were the authors and writers of them?

Mat. First of all indeed it is neceſſary, that the holy Ghoſt, which ſpake by them, nay, whoſe inſtruments only they were, doth ingrave that faith in our hearts. Then that aſſurance may be confirmed, by obſerving the ſpeciall excellency, which is eaſie to perceive in thoſe writings, as alſo the moſt holy effects which they worke in us.

Theoph. What excellency doe you meane?

Mat. First of all, the majeſty of the Spirit of God, which ſhineth in them moſt evidently. For every-where there appeare divine and heavenly things, nothing earthly and fading, or that agreeth with the corrupt affections of the fleſh.

Secondly, the conſent of all the parts among themſelves. For, although they were penned by divers

divers writers, in ſundry places, and at ſundry times, yet is there no leſſe accord, harmony, and conſent betweene them, than if they had agreed together of the matter before.

Finally, the fulfilling of all the prophecies, delivered long before; yet preciſely accompliſhed, each of them in their proper time. Hence it is, that *David* giveth them moſt excellent commendation, ſaying: The words of the Lord are pure words, as the ſilver is tryed in a furnace of earth, fined ſevenfold. I ſay nothing of their antiquity, and that, not without miracle, they were preſerved, among ſo many enemies which would have deſtroyed them, and among ſuch cruell perſecutions.

Jer. 25. 12.

Dan. 9. 24.

Pſal. 12. 6.

Theoph. But what holy effects do they worke in us?

Matth. This generally wee

may marke: that alwayes there was (as to this day there is) a Church, wch hath bin gathered together by the authority of the holy Scripture: that is to ſay, a company of men, of divers ages, ſexes, and conditions, which worſhipped God according to the inſtructions and doctrine of that Scripture: a good part of which in all ages, have ſealed the ſame with their blood. But the ſpeciall, or particular effects are, that they raviſh the Reader, and enforce him to the reverence of God, no otherwiſe, than as if God himſelfe did ſpeake.

Alſo, that by the reading of them, our hearts are touched with an earneſt feeling of our ſinnes.

Laſt of all, that they lift up our minds above al heavens, kindle within us a deſire of a better life, and cauſe us that (in compariſon thereof) we doe eaſily deſpiſe

deſpiſe all other things.

All which are not done by any writings of men, be they never ſo artificially handled. Therefore the Apoſtle to the Hebrewes ſaith, that the word of God is lively, mighty in operation, and piercing more than any two-edged ſword, and that it doth reach even to the dividing aſunder of the ſoule and ſpirit, of the joynts and marrow. Heb. 4. 12.

Theoph. Verily, theſe are moſt ſtrong arguments to prove the truth of Gods Word. But there be ſome which affirme, that all the authority and credit of it dependeth upon the Church.

Matth. They deale herein, as if one one ſhould ſay, that the light of the Sunne hangeth upon mans teſtimony. For, as the Sun doth not ceaſe to ſhine, though all men were blind; ſo the truth of Gods Word is no

whit bettered or impaired, by the applauſe or diſallowance of men. Moreover, how can it be, that the authority of the Word of God ſhould depend upon the allowance or conſent of the Church? ſeeing that the Church it ſelfe borroweth all her authority of the Word, as it were of her foundation. For it is built upon the foundation of the Apoſtles and Prophets.

Ephe. 2. 20.

Theoph. But they ſay, that in this place, it is not meant of the truth of the Word in it ſelfe; but of the meane whereby it is apprehended and received of men. Which they affirme to hang upon the teſtimony and allowance of the Church. To which purpoſe, they alledge this ſaying of a certaine Father; I ſhould not have beleeved the Goſpell, if the authority of the Church had not moved me.

Aug. contra eſtiſt. fund. Manich.

Mat. This ſentence makes not

for

for them. For, this was the mind of that holy man, that being a ſtranger from the faith, hee was moved by the authority of the Church to embrace the Goſpel: and that after, by the working of the holy Ghoſt, hee was confirmed in that faith. Which hee doth a little before declare, in theſe words; The Church firſt calleth to beleeve that, which yet we are not able to ſee: that ſo, being made ſtronger in faith, wee may come to underſtand that which we beleeve; God himſelfe now (not men) inwardly ſtrengthening and enlightning our minde. Which thing, I doubt not but it is true: namely, that the witneſſe, which the Church giveth to the Word of God, doth not a little move us to embrace it. But then onely this is, when our faith is beginning. For when it is come to any age, and that wee our

ſelves by reading and hearing of the word, have taſted of that truth; then we beleeve, not by the teſtimony of the Church, but by that which the holy Ghoſt ſealeth in our hearts. Inſomuch, as if the Church ſhould then teach us a doctrine divers from that, we would not give our conſents unto it. This ſhall be made plaine by the example of the Samaritans. Theſe, hearing the report of the woman, with whom the Lord had ſpoken (namely, that hee was the Chriſt) beleeved. But after that themſelves had heard him, they ſaid unto the woman: Now we beleeve not any more for thy ſaying, for we have heard him our ſelves, and doe know, that this is indeed the Chriſt, the Saviour of the world.

Joh. 4 9. 42.

Theoph. This example bringeth no ſmall light to this doubt. But hitherto ſufficiently of the truth

truth and authority of the Word of God: now let us in a few words conſider what it doth containe.

Matth. It hath in it at large, whatſoever concerneth the glory of God for our good and ſalvation.

Theoph. By what means doth it teach us to attaine ſalvation?

Matth. By the true knowledge of God, & of Jeſus Chriſt, the which it teacheth.

Theoph. Let us therefore firſt intreate of the knowledge of God: and after we will ſpeake of Chriſt, in the proper place. What doe the holy Scriptures teach us concerning God?

Matth. Three heads or principall things, whereby he is diſtinguiſht from all fained gods, beſides thoſe which wee doe know by naturall inſtinct given us of God, and by conſideration

Rom. 1. 10.

of the creatures, namely, that God is a ſpirituall eſſence, eternall, of infinite wiſedome, goodneſſe and power.

Theoph. Rehearſe the firſt of thoſe three.

Of the Trinity.

Matth. That in one divine eſſence, there be three diſtinct perſons; the Father, the Sonne, and the holy Ghoſt.

The Father indeed is the beginning of the Godhead: but that is in reſpect of the order of the perſons. For in the Godhead it ſelfe, wee may not ſeeke for firſt or laſt.

The Sonne is the Wiſedome of the Father, begotten of him before the world.

The holy Ghoſt is the infinite power, proceeding from the Father and the Sonne.

Now, theſe three perſons are diſtinct one from the other, not onely by thoſe properties wherein the one of them can-

cannot communicate or partake with the other, but alſo by the difference of their actions. For, the Scripture aſcribeth to the Father, the beginning of working; to the Sonne, wiſedome and counſell, and to the holy Ghoſt, vertue and power. Nevertheleſſe, they be (to all reſpects) equall in eternity, dignity, and power: becauſe there is one moſt undivided divine eſſence common to them, and are therefore one God. Howbeit, ſo often as there is mention made of the Father together with the holy Ghoſt, the Name of God is then peculiarly given to the Father (as to the firſt perſon of the Deity) and yet nothing is diminiſhed from the Godhead of the Sonne or of the holy Ghoſt: but herein the unity of the eſſence is retained, and reſpect is had to the order of the perſons. Hence it is, that the

Sonne is called the Sonne of God, and the Spirit is called the Spirit of God. But whensoever the Name of God is put indefinitely (that is, without an addition of persons) the Sonne and the Spirit are no lesse noted by by it, than the Father. As when the Scripture saith; Thou shalt worship the Lord thy God, and him onely shalt thou serve. To the King eternall, immortall, invisible, to God only wise, be honor and glory for ever and ever.

Joh 3. 16.

Gen. 1. 1.

Mat. 4. 14.

1 Tim. 1. 17.

Theoph. Verily, this doctrine is beyond all the reach and understanding of man.

Matth. It is indeed: and yet to be beleeved, as that which God in his Word hath revealed for our salvation; which cannot stand without it.

Theoph. In what place of Scripture is this doctrine taught?

Matth. It may be gathered out

out of divers places: but moſt eaſily it is declared by this of *John*; There be three which beare witneſſe in heaven, the Father, the Word, and the holy Spirit: and theſe three are one. When he ſaith three, he noteth the diſtinction of the perſons: when hee ſaith one, hee ſheweth the unity of the eſſence. 1 Joh. 5. 7.

Theoph. What is the reaſon that the Sonne of God is called *Word*, & the third perſon *Spirit*?

Matth. To the Sonne, that name is attributed by a ſimilitude. For as ſpeech is the declarer of the mind in men; ſo, by his Word, doth God make himſelfe knowne unto us. Concerning the third perſon, that alſo is called the Spirit, by a ſimilitude borrowed from men, that we may underſtand it to bee as it were a breath, comming out of the mouth of God: not ſuch as vaniſheth, which is his power al. 136. 25.

er ſpread over all things, and yet abideth alwayes in himſelfe. The Prophet doth not obſcurely expreſſe both the ſimilitudes, in these words; By the word of the Lord were the heavens made, and by the breath of his mouth all the hoſte of them. Wherein he doth plainly teach, that the Father by his eternall wiſedome, which is the Sonne, and by his infinite power, which is the holy Ghoſt, did make all things.

Pſal. 33. 6.

Theoph. Hitherto enough of the Trinity. For, the more deeply the ſharpneſſe of mans wit ſtriveth to looke into it, the more it is blunted with the greatneſſe of that myſtery. Now therefore, declare the other head of the knowledge of God.

Of Gods providence.

Matth. It teacheth, that God did not onely in ſixe dayes by his immeaſurable power make all things; but alſo that they are

are ſtill preſerved and governed by his wiſedome and providence, and that his hand is never from the worke: ſo that no one of all the things done in heaven or earth, commeth to paſſe by chance, or fortune. For the Scripture witneſſeth,

That the Lord ſendeth thunders, winds, and tempeſts. Pſal. 29. 3.

That he thundreth with his voyce, and ſaith to the ſnow, Be upon the earth. Job 37. 5, 6.

That hee covereth the heavens with clouds, and prepareth the raine for the earth. Pſal. 147. 8.

That hee divideth the Sea, when the waves thereof doe roare. Iſa. 51. 15.

That he giveth meat unto all fleſh. Pſal. 136. 25.

That hee maketh peace and createth evill. Iſa. 45. 7.

That he killeth and maketh alive: that he bringeth downe to the grave, & bringeth up againe. 1 Sam. 2. 6.

That

Job 5.18. That he maketh the wound, and bindeth it up: finiteth, and maketh whole.

Dan.2.21. That he changeth times and ſeaſons, taketh away kings, and ſetteth up kings.

Pſal 33.16. That he ordereth warres, and appointeth the victory.

Pſal 75.7. That he throweth down and lifteth up.

Prov.16.9. That he directeth the ſteps of men.

Prov.16.1. That he guideth the anſwer of the tongue.

Prov.21.1. That he turneth the hearts of men at his pleaſure.

Finally, the providence of of God leaveth no place for For-

Prov.16.33. tune. For, *Salomon* affirmeth, that even the whole diſpoſition of the Lot is of the Lord. It is plaine therefore, that God ordereth all things, but is not buſied or turmoiled with any thing.

Theoph. Now remaineth the third

third point of the knowledge of God.

Mat. That God is perfectly juſt, and perfectly mercifull. For ſeeing he is an infinite eſſence, all his proprieties and vertues be alſo infinite. For they be eſſentiall in him: with whom (ſaith *James*) there is no change, or ſhadow of alteration; That is to ſay, that, in God there is nothing ſubject to increaſe, change, or leſſening. Whenſoever therefore he doth exerciſe his mercy, hee doth likewiſe exerciſe his juſtice, puniſhing the guilty and offenders with deſerved puniſhment. For this cauſe when *Moſes* had largely in theſe words commended the mercy of God, *The Lord God, mercifull and gracious, ſlow to anger, and abounding in goodneſſe:* ſtraightway after he addeth, *not making the wicked innocent.*

Of Gods Juſtice.

James 1. 17.

Exo. 34. 6, 7.

CHAP.

CHAP. II.

Of the knowledge of man, who being a moſt miſerable ſinner, is before God guilty of eternall death.

THEOPHILUS.

SEeing God acquitteth not the guilty, it is ſo farre off that by the knowledge of him, man is lifted up into the hope of ſalvation, that cleane contrariwiſe, he perceiveth his condemnation to be proved and confirmed; becauſe he aboundeth with innumerable both infirmities and ſinnes, for the which he is found guilty before the moſt juſt judgment ſeat of Almighty God.

Of mans free-will.

Matth. Man is not onely as thou ſaieſt, defiled with many vices and infirmities, but alſo by his owne nature: Firſt, an enemy of God. Secondly, full of wickedneſſe. Thirdly, a ſervant of ſinne; that is to ſay, ſuch a one

as hath neither will nor power to doe well.

Theoph. Thou doeſt indeed very much throw downe man.

Matth. I doe not: but God himſelf doth in theſe words; The wickedneſſe of man is great in the earth, and all the imaginations of the thoughts of his heart are only evill continually. Moreover, in the ſame chapter, he teacheth us, that man is nothing elſe but fleſh. Gen. 6. 5. Verſe 3.

And S. *Paul* plainely affirmeth, that the underſtanding of the fleſh, is enmity againſt God: becauſe, ſaith he, it is not ſubject to the Law of God, for indeed it cannot be. Rom. 8. 7.

The ſame alſo he affirmeth in another place, when he ſaith, that we are ſtrangers from God, and enemies, our mind being ſet upon evill workes: as if he ſhould ſay, that the enmity hid in the hart, was betraied by evil deeds. Col. 1 21.

In

Rom.7.14. In another place alſo the ſame Apoſtle ſaith, that wee are carnall, ſold under ſinne: that is, that that we are the bond-ſlaves of ſinne.

2 Cor.3 5. Yea, he proceedeth ſo far as to ſay, that of our ſelves we are not ſufficient tò thinke, much leſſe able to doe, that which is good.

Theoph. But was this the mind of the Apoſtle, to ſhew that all generally be bond men to ſinne?

Matth. Yea verily, For ſpeaking of the naturall corruption of man, out of the teſtimony of

Rom 3 9. *David*, he ſaith plainely; Wee have proved before, that both Jewes and Gentiles be under

Pſal 14.3. ſinne; as it is written, There is no one juſt, no, not one: there is not any that underſtandeth, or

& 53 2,3. which ſeeketh after God. They have all gone out of the way, they have been made altogether unprofitable; There is none that doth good, no not one.

The

The faithfull indeed be exempted out of that number; but yet not becauſe they are not ſuch by nature, but becauſe God (ſuch is his mercy) amendeth our wickedneſſe and corruption, by the benefit of regeneration, whereby he worketh in us both the will and the power to doe well; as in the proper place ſhall bee more largely declared. But all the unbeleevers, as they be unprofitable to any good worke, ſo they are carried with great violence unto evill. Phil. 2. 13.

Theoph. But the thing it ſelfe ſeemeth to ſpeake otherwiſe. For there be (as there ever have beene) ſome, which have beene endued with moſt excellent gifts.

Matth. The Scripture ſaith, It cannot be, that an ill tree ſhould bring forth good fruit. It may indeed ſometimes bring forth ſuch, as be goodly to ſee too; Mat. 7. 18.

which

which notwithſtanding are not good. So alſo may we find many Infidels, which doe workes having a beautifull ſhew, but ſuch as cannot be good indeed: for the heart, which God ſpecially looketh unto, is corrupt and uncleane, for it cannot any way be made clean, but by faith. Therefore the Apoſtle ſaith, Whatſoever is not of faith is ſinne.

Acts 15.9.

Rom.4.23.

Theoph. Wherein ſtandeth that uncleanneſſe of the heart?

Matth. In that doing theſe beautifull workes, they be neither touched with the love nor feare of God: and therefore doe not thinke of yeelding him obedience; neither is it marvell, ſeeing they know him not: Whom notwithſtanding, no man can love or feare, before hee doe know him.

Theoph. What is it then, that moveth them to do thoſe works which

which are ſo faire in ſhew?

Matth. Some, becauſe they be not naturally given to the vices which they leave.

Others, becauſe they be reſtrained by a ſlaviſh feare of Gods juſtice: or elſe for that they dreame to deſerve ſomething at the hands of God.

Others, for feare of Lawes: or leſt they ſhould doe any thing that might hinder their proſperitie.

Or elſe their luſts doe ſtrive as the winds, ſo that the ſtronger prevaileth over the reſt, and bridleth them from breaking forth into action. As for example: A vaine-glorious man will make a ſhew to be liberall, to the end he may ſerve the turne of his ambition. On the other ſide, a covetous man, that he may ſpare charges, will ſet light by honour, although his minde within be ſet on fire with am-

ambition. A proud man will be bountifull, to get praiſe among the common people. Shee that feareth the reproach of the people, although her mind be defiled with unchaſte luſts, yet outwardly will be chaſte. Finally, the unfaithfull never reſpect the glory of God, when they thinke to doe good works. Which nevertheleſſe is as it were the very life of good works: ſo as if it be wanting, they cannot be acceptable to God.

Theoph. If therefore all the godly deeds, which the unfaithfull doe, be of no account with God, he ſhal be in no better caſe, which carrieth himſelf modeſtly, and keepeth under the luſts of the fleſh, than he which paſſeth away all his life diſſolutely.

Matth. No verily, not ſo: for God rewardeth thoſe workes; yet onely in this life. And oftentimes

times alſo he giveth them ſuch things, in reſpect whereof, they did their good deeds: as health, quiet life, praiſe, good report among men, and ſuch like. Therefore our Saviour Chriſt ſaith, that the Scribes and Phariſees, in that they prayed and faſted to be praiſed of men, had their reward. Mat. 6. 16.

Moreover, the ſtate of ſuch as in this life have behaved themſelves modeſtly, ſhall be eaſier in the day of judgement, than of the other. Mat. 11, 12.

Theoph. How can it be, that God will reward works which he liketh not, being ſuch as were not done for his ſake?

Matth. Thereby he declareth, how pleaſing a thing true obedience is to him, ſeeing hee rewardeth the very ſhadow of it. Adde this hereunto, that he hath regard unto thoſe workes, not as they come from uncleane

cleane perſons, but from himſelfe.

Theoph. In what ſenſe ſayeſt thou that thoſe workes come from God?

Matth. I ſay, that God, to the end that order and even diſpoſing of things may be kept in the world, doth bridle the wickedneſſe of ſome, and ſo maketh them fit to follow vertue. In which reſpect, we feare not (in common ſpeech) to ſay, That ſuch men are of a good nature: whereby we meane, that even from the beginning of their life, God gave them ſome ſpeciall grace. Without which grace, there is no doubt, but that all men be ſuch as they are lively pictured out by the Apoſtle. For after hee hath ſaid that there is not one which doth good; ſtraightway hee addeth, Their throat is an open ſepulcher: they have uſed their tongues to deceit:

Rom. 3. 12.

Pſal. 5. 10.

ceit: the poiſon of Aſpes is under their lips: Whoſe mouth is full of curſing and bitterneſſe: Their feet are ſwift to ſhed blood. Deſtruction and calamitie are in their wayes, and the way of peace they have not knowne: The feare of God is not before their eyes. Which teſtimonies are gathered by him, out of ſundry places of the Old Teſtament, that he might procure himſelfe the more authority and credit, touching this matter. Pſal. 10. Iſai. 57. Pſal. 35. 2.

Theoph. But how could it be, that man, the moſt excellent creature of all other, ſhould be ſo much corrupted?

Mat. It was not by his firſt nature (for he was made after the Image of God, that is, like unto him;) but by originall ſinne: wherewith *Adam*, by his diſobedience in eating the forbidden fruit, infected himſelfe and all mankind. Gen. 1. 27. Gen. 3. 6.

Theoph. Tell mee what the Image of God is; wherein thou saist the first man was created: as also that originall sinne, wherwith mankind was afterward tainted.

Of the Image of God.

Matth. The Image of God consisted in this, that the understanding of man was enlightned with the true knowledge of God, and of the worship due unto him; and that he was endued with an upright and good will, disposed to the obedience of God.

Now, it is called the Image of God, because in those excellent gifts, man did resemble the wisdome, goodnesse, and power of his Creator. But when *Adam*, by rebellion, fell from this his estate, he was deprived of this Image, and withall, did put on the image of the Divell. That is to say, hee was spoyled of those notable gifts, in stead

whereof came in all manner of vices: As,

1 The ignorance of God, and of his ſervice.

2 Wickedneſſe: for he hated vertue, and loved ſin.

3 Impotency, or lacke of power to all goodneſſe.

Of Original ſinne.

And this is that blot of originall ſinne: which being in us, like a fire of wickedneſſe and luſt, doth continually breath, or ſend forth the fruits and effects of it: to wit, ungodlineſſe and unrighteouſneſſe.

Theoph. But that corruption, it ſeemeth ſhould be accounted rather a puniſhment of *Adams* ſinne, than ſinne it ſelfe.

Marth. It is doubtleſſe, both a puniſhment of ſinne, and the fountaine and well-ſpring of all ſinnes: Nevertheleſſe, it is alſo ſinne, and worthy of death, as S. *Paul* ſaith: As by one man ſin came into the world, and death

by ſinne: ſo alſo death went over all men, through him, in whom we have all ſinned: that is to ſay, are infected with originall ſinne.

Theoph. But how could *Adam* make all his poſterity partakers of that infection of ſinne?

Matth. By generation. For he could not beget any children, but ſuch as were like himſelfe: even as a viper bringeth forth none but vipers.

Now, it is called originall ſin, that it may appeare we are corrupted, not by any wickedneſſe taken to us: but that wee doe bring with us an inbred corruption from our mothers wombe. Which very thing *David* confeſſeth of himſelfe: *Behold, I was borne in iniquity, and in ſinne hath my mother conceived me.* Pſal. 51. 7.

CHAP.

CHAP. III.

Of the knowledge of Christ: who, having satisfied for us the perfect righteousnesse of God, hath opened us a way to his infinite mercy, whereby at length wee may come to eternall life.

THEOPHILUS.

LEt us repeat the order of our former speech. Forasmuch as God in no sort can cease to be just, nor shew any mercy, but that which may stand with his justice; and that man is so corrupt, as hath beene proved by thee out of the Scripture, hee can looke for nothing else, but the wrath of God and eternall death.

Matth. God himselfe hath given the sentence. For he saith by the Prophets, *Cursed be every one that continueth not in all things written in the booke of the Law, to doe them*, Deut. 27. 26.

And againe, *The ſoule that ſinneth, that ſame ſhall die*, Ezek. 18.4. which things are to be underſtood, as well of the eternall death as of the naturall; as is declared by the Apoſtle *John, Rev.* 21.8. But in Chriſt there is remedy offered us. Therefore the knowledge of him is in the holy Scriptures, joyned with the knowledge thereby to attaine eternall ſalvation.

John 17.25.

Theoph. Let us therfore ſpeak of the knowledge of Chriſt. And firſt of all, declare thou thoſe things which concerne his perſon; and then wee ſhall ſee what remedy is brought us by him, to attaine ſalvation.

Of the perſon of Chriſt

Mat. Concerning the perſon of Jeſus Chriſt; he is the eternall Sonne of God, which tooke upon him the nature of man, that is to ſay, was made man in ſoule and body, like to us in all things, ſinne onely excepted. Therefore

fore the Nature of God and man are ſo joyned together in him, that they make but one perſon. He hath alſo but one Father, and one Mother: a Father, in reſpect of his Godhead; and a Mother, in reſpect of his manhood, namely, the Virgine *Mary*: of whoſe ſubſtance he was conceived by the power of the holy Ghoſt.

Theoph. Prove all theſe things briefly out of the Word of God.

Matth. Saint *Paul*, ſpeaking of Chriſt, ſaith, *When the fulneſs of time was come, God ſent his Son made of a woman*, Gal. 4. 4. When he ſaith, that *God ſent his Sonne*, he declareth, that Chriſt is the ſecond perſon of the Trinitie, and therefore God: which alſo elſewhere hee confirmeth in theſe words; *Who is God over all, bleſſed for ever*, Rom. 9. 5. But when he addeth, *made of a*

woman, hee ſomewhat plainly notifieth him to be very man. Which alſo hee affirmeth elſewhere in theſe words; *There is one God, and one Mediatour of God and man, the man Chriſt Jeſus*, 1 Tim. 2. 5. From the which places, we conclude that Chriſt is very God and Man. For although each nature hath its own property remaining diſtinct to it ſelfe, yet, to the end we may underſtand, that in Chriſt they be joyned together by a moſt neere bond, ſo as they make but one perſon, the Scriptures oftentimes ſay that of the Divinity, which agreeth to the Humanity. As when it is ſaid, that *God hath purchaſed his Church with his owne blood:* Act. 20. 28. And contrariwiſe, thoſe things are ſaid of the humanity, which appertaine to the divinitie: whereunto that ſaying of Chriſt is to be referred: *No man aſcendeth*

up

up into heaven, but he which came downe from heaven, even the Son of man which is in heaven, John 3. 13.

Theoph. Declare a little more plainly what thou meaneſt by this, when thou ſaiſt, that each nature hath his property remaining diſtinct to it ſelfe.

Matth. The divinity was not changed into the humanity: for it remaineth eternall, infinite & impaſſible. Again, the humanity was not turned into the God-head: for, before the death and reſurrection of Chriſt, it was paſſible, ſuch a nature as might ſuffer. And before, as alſo after death, it was created and finite; which at one time could not be in divers places: for this is contrary to the nature of a true body.

Theoph. This doctrine, againe, is beyond the reach of man.

Matth. It is indeed, as alſo *Paul* himſelfe confirmeth in

theſe words: *Without controverſie, great is the myſtery of godlineſſe, God manifeſted in the fleſh,* 1 Tim. 3. 6.

Theoph. Hitherto we have heard ſufficiently of the perſon of Chriſt: now let us ſpeake of the remedy brought by him to our ſalvation.

Of the remedy brought by Chriſt to our ſalvation.

Matth. He hath fully ſatisfied the judgement of God for our ſinnes, and thereby redeemed us from everlaſting death, and withall, made us capable of the heavenly life; if ſo bee that we be partakers of his gifts.

Theoph. There come three things to my mind, whereof I will aske thee.

1 How Chriſt hath ſatisfied the judgement of God for our ſinnes.

2 How he maketh us partakers of the heavenly life.

3 And why it is neceſſary that his gifts ſhould bee made ours.

ours. Now answer to the first.

Matth. To the end this may the more easily be understood, we must remember that whereof we spake before, namely, that God hath pronounced a curse against all such as transgress his law, and that we in two respects have broken it: to wit, by leaving undone the good which he requireth, and by doing the evill which he forbiddeth. Now Christ hath provided a remedy for both: For while hee was in this earth hee did fully and perfectly fulfill the Law for us.

Moreover, he suffered the most shameful death of the crosse, that he might endure the full punishment due to our sins. By which meanes, having abundantly satisfied the perfect justice of God for us, he maketh a way to his mercy, whereby wee may obtaine forgiveneſſe of sinnes.

And

And in this ſenſe it is ſaid: *That we are redeemed by the precious blood of Chriſt*, 1 Pet. 1. 19. *That Chriſt upon the tree did beare our ſinnes in his body*, 1 Pet. 2. 24. *That the blood of Chriſt doth cleanſe us from all ſinne*, 1 John 1. 17.

Theoph. I cannot wonder enough at the exceeding great love of God towards us, in that he gave his moſt dearly beloved Sonne to the death for our redemption.

Matth. Adde this, [Which were his enemies:] which alſo is diligently obſerved by the Apoſtle, in theſe words: *Doubtleſſe one will ſcarcely die for a righeous man: but for one that is profitable to him, peradventure ſome man will die. But God commendeth his love towards us, in that, when we were yet ſinners, Chriſt dyed for us*, Rom. 3. 7. From whence he draweth this moſt

moſt comfortable concluſion; *If when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, ſhall we be ſaved by his life*, Rom. 5. 10.

Theoph. But could the judgement of God be no otherwiſe ſatisfied for our ſins, except his beloved Sonne had taken upon him our nature, therein to ſuffer death, the death (I ſay) of the Croſſe?

Matth. No. For man which hath offended the infinite Majeſty of God, doth deſerve infinite puniſhment, that is to ſay, eternall death: which could not be ſuffered and overcome of any, but of the eternall and infinite Sonne of God. Moreover, the juſtice of God requireth this, that the ſame nature which had ſinned, ſhould ſuffer the puniſhment of ſinne. But becauſe God could not ſuffer, & man could not

over-

overcome death, it was neceſſary that the Redeemer ſhould be very God, and very man, to doe both. Wherein alſo it is to bee marked, how neere an attonement God hath entred into with us, by Chriſt; in whom the parties at variance be ſo inſeparably joyned together. Whereby it is come to paſſe, that God hath turned the fall of man to his great good: for thereupon hee hath taken occaſion to unite us more neerely with himſelfe. Wherefore, where ſinne was increaſed, there grace hath abounded much more through Chriſt. Rom. 5. 10.

Theoph. Hitherto wee have heard ſufficiently of the firſt point; namely, how Chriſt hath ſatisfied the judgement of God for our ſinnes: now let us come to the other, which is, by what right wee may claime to our ſelves everlaſting life.

Matth.

Matth. By a double right, through Christ. First, because for us he hath fulfilled the whole Law: & God hath promised life to such as fulfill it. Secondly, by the right of inheritance. For after that Christ is made ours, we are not onely made partakers of his spirituall riches (namely, his perfect righteousnes & obedience, whereby we are accounted just before God) but also of his dignity, to wit, in that with him we are reputed and taken for the children of God. Luk. 18. 5.

Therefore S. *Paul* saith, *If wee be sonnes we are also heires, even heires of God, and heires together with Christ*, Rom. 8. 17. And againe, in another place, he calleth eternall life the lot or inheritãce of the Saints. And thus we see that in Christ be comprised both the rights, by which wee lay claime to eternall life for our selves. Col. 1. 12.

Theoph.

Theoph. Therefore in Chriſt alone, we find all things neceſſary to ſalvation.

Matth. Yea verily. For, in him there is righteouſneſſe, and the fulneſſe of life: and without him, man (full of ſinne) findeth nothing but everlaſting malediction and curſe. Therefore S. *Peter* ſaith, that, *neither is ſalvation in any other; and that there is no other name under heaven given among men, whereby we may be ſaved*, Acts 4.14. For this cauſe alſo, the name *Jeſus* was given him from heaven; by the which, his office is plainely ſet forth: that is to ſay, all that wch he hath performed for our ſalvation, and doth ſtill perform.

Theoph. Goe to therefore, tell mee what the name *Jeſus Chriſt* ſignifieth, as alſo of whom it was given him.

What the name Jeſus ſignifieth.

Matth. The name *Jeſus* ſignifieth *Saviour*: and an Angell gave

gave it to the Sonne of God, because (as hee himſelfe expounded it) he ſhould ſave his people from their ſinnes. Concerning the name *Chriſt*, it is to be underſtood, that in times paſt in the Old Teſtament, Chriſt was figured or ſhadowed in the Kings, Prophets, and Prieſts, who, when they were conſecrated, were annointed with oyle, which ſignified the gifts of the Holy Ghoſt. Now the Redeemer promiſed, was in Hebrew called Meſſias; but in Greeke it is tranſlated by the word *Chriſt*, which in Latin ſignifieth *Annointed*. By which name we are taught, that he is the chiefe

Mat. 1. 21.

Of the name Chriſt.

Dan. 9. 25.

1. King, Luk. 1. 33.
2. Prophet, Deu. 18. 18.
3. Prieſt. Pſal. 110. 4.

Now, he was annointed, not with common viſible oyle, but with the grace of the holy Ghoſt; and that moſt fully, that from

from him, as from the head, it might bee powred into each member, namely, into all the faithfull; insomuch as they also together with him are made Kings, Prophets, and Priests. Now the name *Christ* (being a Greek word) hath bin retained in all tongues, because the Apostles themselves wrote in Greek. This therefore is the cause, why the name *Christ* was given unto him, as also why all the faithfull are called Christians; even because they be partakers of his annointing, and therefore of his kingdome, propheſie, and priesthood.

Rev. 1. 6.

Of the Offices of Christ.

Theoph. First therefore wee must see, how Christ performed the offices of King, Prophet, and Priest: and afterward how hee communicateth the same with the faithfull.

1 Of King.

Matth. He executed the office of a King, when, by his divine

vine power, hee delivered us from the Tyrannie of our enemies, the divell, ſinne, and death; whō he overcame, that he might take from them (into his owne hands) the right and intereſt which they had in us, and ſo ſubject us to his kingdome: which indeed he doth continually exerciſe in us, while himſelfe ruleth us by the ſcepter of his word, & the power of his ſpirit.

2 Of Prophet.

Hee executed the office of a Prophet, in that he declared all the will of God unto us by his Word: he gave us alſo the holy Ghoſt, by whoſe help it might both be underſtood of us, and wee yeeld our conſents unto it. This office hee alſo exerciſeth every day, while, by the miniſtry of the word, and working of the ſpirit, he cauſeth us daily to profit and goe forward in that knowledge.

Finally, he executed the office of

Of Priest. of a Priest, when upon the Crosse he offered his body and blood for us to God the Father, that he might be a satisfaction for our sinnes. The execution of which office hath place also at this day, in that he maketh intercession for us. Now, this Priesthood of Christ is the truth and fulfilling of all the sacrifices of the Old Testament.

Theoph. Let us now speake of our kingdome, priesthood, and prophetship.

Matth. Wee are spiritually kings in Christ, that we may overcome the divell and sinne.

1 Pet. 2. 9. We are Priests, through him to offer up an acceptable sacrifice of praise to God.

Act. 2. 17. We are Prophets; that, being taught the truth, we may teach others, and open to them the mysteries of the Kingdome of heaven.

Theoph. It hath beene sufficiently

ciently declared, how Christ hath delivered us from condemnation, as also by what meanes he hath made us fit to attaine eternall life. Now the third point remaineth; namely, why it is necessary, that his gifts should bee made ours.

Matth. Because, otherwise, they shall no way helpe us to the satisfying of the perfect justice of God: even as other mens riches avayle nothing to deliver us out of debt, except they become ours.

Theoph. How therefore may his gifts become ours?

Matth. If we be made one with him. For, by the benefit of that union, we are made partakers of all his spirituall graces and riches; which are no lesse imputed unto us before God, than if they were ours by nature. For this cause the Apostle saith, *That we are by Christ, reconciled*

Of our union with Christ.

in that body of his flesh, through death, Col. 1. 22. By which words of his, he meaneth, that the merit of Christs death pertaineth not to any, but unto such as be grafted into his body, and are made his members.

Theoph. Can no man therefore be partaker of Christs gifts, except he be made one with him?

Matth. He cannot: Even as a woman cannot be partaker of the riches and honour of some great man, except she be joyned with him in marriage, so that they become one body and one flesh: the members also cannot draw life from the head, if they be not joyned with it. Therefore, there is no true partaking of Christ, except there be an union with him. For this cause therefore, Christ said to the Capernaits; *Unlesse yee eate the flesh of the Sonne of man, and drinke his blood,*

blood, yee ſhall have no life in you, Joh. 6. 53. In which words hee plainely ſheweth, that wee are not partakers of his gifts unto ſalvation, except we be neerely coupled with his humanity, as meat and drinke are joyned with our body; which of all others is a moſt neere union. For meat and drinke, when they are digeſted in our ſtomackes, are ſo turned into our ſubſtance, that they cannot be diſtinguiſhed or diſcerned (much leſſe ſeparated) from it.

Theoph. This doctrine alſo is above the capacity of man.

Matth. It is indeed. Wherefore S. *Paul*, ſpeaking of it, ſaith, *that it is a great myſtery*, Ephes. 5. 32.

Now, if we can never ſo little behold the body of the Sun, but our eyes will dazle: how can our mindes pierce to that inacceſſible light of the divine Ma-

Majesty, to conceive his heavenly mysteries? such as be the points which wee have handled:

1 Concerning the Trinity,
2 Of the union and two natures in Christ,
3 And of coupling the faithfull with the humane nature of Christ.

It is therefore our duty, rather holily to beleeve these three fundamentall points or beginnings of Christian Religion, than curiously to examine them by the rule of our Reason.

CHAP. IV.

Of Faith, by the which wee are made one with Christ, and so be partakers of all his gifts.

THEOPHILUS.

HItherto I have heard, First, that God, who is perfectly just, doth no way absolve the guilty.

guilty. Secondly, that men which are moſt miſerable ſinners, are, before the juſtice of God, guilty of eternall death. Thirdly, that Jeſus Chriſt by his death, hath ſatisfied the exact righteouſneſſe of God: the which his death is imputed unto us, that ſo being diſcharged and freed from condemnation, we may be partakers of everlaſting life, if ſo be that wee be united with him. It remaineth therefore that I underſtand, how wee are united (or made one) with Chriſt.

Matth. By faith, as hee himſelf teſtifieth in the prayer which he made to God for all the faithfull, in theſe words: *Father, I pray thee for ſuch as ſhall beleeve in mee, that they all may be one, as thou (O Father) art in mee, and I in thee, that they alſo may be one in us; Joh.* 17.20.

Whereunto alſo that ſaying of S. *Paul* is to be referred, that

Christ dwelleth in our hearts by faith, Eph.3.17. And hereupon it is, that these sentences be often repeated in the Scriptures,

1 *That every one which beleeveth in him, is absolved and discharged, Acts 13.39.*

2 *Is made the child of God, Joh.1.22.*

3 *Doth not perish, but hath everlasting life, Joh.3.16.*

In which places, those things be attributed to faith, which we receive of Christ alone; to the end we may understand, that both hee and his gifts are communicated to us by faith.

Of Justification.

Theoph. Thou hast touched a little concerning the righteousnesse of faith: which I desire to have declared by thee somwhat more at large. For I perceive that S. *Paul* oftentimes speaketh of it.

Matth. To be justified before God

God, is to be accounted juſt, that is to ſay, without blot, and unreproveable. Now Saint *Paul* doth often handle this point, becauſe it is one of the ſpeciall grounds of our faith. For no man can pleaſe God, but hee that is juſtified.

Theoph. Why ſo?

Matth. Becauſe that as God is perfectly juſt and holy, ſo hee loveth holineſſe and juſtiçe: but, contrariwiſe, hee hateth unrighteouſneſſe. And therefore wee can have no fellowſhippe with him, to bee partakers of his heavenly glory, except weebee perfectly righteous. Therefore hee ſaith, that *no uncleane thing ſhall enter into the holy City, Rev.* 21.27.

Theoph. How then are wee juſtified, or made righteous before God?

Mat. In the Scriptures, there bee two kinds of righteouſneſſe

ſet forth to us: which alſo doe very much differ the one from the other. Theſe are,

1 The righteouſneſſe of the Law, and

2 The righteouſnes of Faith.

But the holy Scriptures doe teach us, that we cannot be juſtified by the former, which is of the Law: to the end wee might flye to the other, which is of Faith.

Theoph. Declare unto mee, wherein both theſe kindes of righteouſneſſe doe ſtand, as alſo what is the difference betweene them.

Matth. The righteouſneſſe of the Law, is the perfect fulfilling of the Law. For if wee did fully and perfectly fulfill whatſoever that commandeth, we ſhould by our workes bee juſt before God; neither ſhould wee need any other righteouſneſſe. But the Apoſtle in divers places ſhew-

ſheweth, that this cannot bee; *foraſmuch as all men bee ſinners*; & therefore unrighteous (which ſhal not be omitted by us, when we ſpeake of works): and therefore hee concludeth, that *wee are juſtified by faith.*

Rom. 3. 20. Gal. 3. 11.

But the righteouſneſſe of faith is the righteouſneſſe of Jeſus Chriſt; which, by faith, is freely imputed unto us of God. By theſe things thou maiſt underſtand, what the difference is betwixt the righteouſneſſe of the Law, and the righteouſneſſe of Faith.

1 The Law requireth it of our ſelves, but faith calleth us from our ſelves, to ſeeke for it in Chriſt: in whom only it is, and that indeed perfectly.

2 Againe, the Law requireth us to obſerve and doe all that it cómandeth: otherwiſe it threatneth the curſe. But Faith requireth this one thing, namely, that

wee beleeve; and promiſeth all kinde of bleſſings to ſuch as beleeve.

3 Finally, the righteouſneſſe of the Law, comming from our ſelves, would ſet up merit, and put away grace: Contrariwiſe, the righteouſnes of Faith, which is from God, taketh away merit, and ſetteth up grace.

Theoph. Now I underſtand, wherein both theſe righteouſneſſes conſiſt, and in what things the one differeth from the other. But I think it may bee gathered of your words, that wee are not properly juſtified by faith, but by the merit of Chriſt.

Matth. Thou gathereſt rightly. For, if faith ſhould juſtifie by any inward vertue it hath, ſeeing that our faith is alwaies weake and imperfect, our righteouſneſſe would be imperfect. Faith therefore is as it were an inſtrument wherewith wee take hold upon our

our perfect righteouſnes, which is in Chriſt; which S. *Paul* plainly expreſſeth in theſe words: *All have ſinned, and are deprived of the glory of God, but are juſtified freely*, that is to ſay, *by his grace, by the redemption made in Jeſus Chriſt, whom God hath ſet forth to bee a reconciliation, through faith in his blood*, *Rom.* 3. 23, 24, 25.

Firſt, the Apoſtle witneſſeth, that all men be unrighteous: foraſmuch as all men have ſinned, and therefore be deprived of the favour of God.

Secondly, Then hee teacheth us, that the righteouſneſſe, by the which wee are juſtified before God, hath the foundation in the onely merite of Chriſts death, wherewith God is pacified; ſo as he becommeth mercifull and favourable unto us.

Thirdly, To conclude, hee ſheweth, that freely by faith we

are made partakers of that righteouſneſſe of Chriſt. How often ſoever therefore this manner of ſpeech is uſed by the Apoſtle, *Wee are juſtified by Faith*, he underſtandeth, that this is done by the moſt perfect righteouſneſſe, obedience, and ſatisfaction of Jeſus Chriſt: which gifts are then imputed to us, when wee are by faith made one with him.

Theoph. It followeth then, that all our righteouſneſſe is only in imputation.

Matth. Yes truely. For it is neceſſarie, to the end we may be accoũted righteous before God, that our unrighteouſneſſe be not imputed unto us, and that Chriſts righteouſnes be imputed. Now Chriſt performeth all theſe. The imputation of whoſe gifts, cauſeth that our ſinnes bee not layd to our charge, foraſmuch as, by the benefit of that imputation, they bee covered and removed out

out of the ſight of God, although hee know every one of them, ſo as he can tell their very number. Concerning theſe things therefore, the caſe ſtandeth as it doth with the blackneſſe of a coale, ſet on fire: which blackneſſe wee know to be in the coal, although we ſee it not with our eyes.

Theoph. Theſe things call to my remẽbrance that excellent ſaying of *David*, *Bleſſed are they whoſe iniquities bee forgiven, and whoſe ſins be covered. Bleſſed is the man to whom the Lord imputeth not ſin.* But ſeeing our righteouſnes, and all our ſalvation dependeth upon faith, tell me what faith is?

Matth. Faith in Chriſt is a certain ſpeciall aſſurance, by the which wee know that wee are made partakers of the merit, of the death and reſurrection of Chriſt: ſo, as that it becommeth ſatisfaction for us, and forgiveneſſe of all our ſins: which

Gal. 2. 16. Job 6. 47.

indeed is the foundation of the Christian Faith. Whereupon it is that they be indifferently used. For somtime the Scripture faith, that *wee are justified by faith in Christ*, *Rom.*3.25,26. and sometime it ascribeth it simply to Faith.

Ephes.2.8.

Theoph. What then is Faith?

Of Faith.

Matth. The word *Faith* hath many significations. For somctimes it is as much, as a promise to performe somewhat: thereupon, to keepe faith, is the same with standing to a mans promise. Hereunto may bee referred the saying of S. *Paul*, *God is faithfull*; as if hee had said, that God (which men doe often) never faileth of his promise. Somtimes also it is taken for the gift to worke miracles: as when S. *Paul* saith, *That if he had all faith, so as he could remove mountaines, yet if he had not love, hee were nothing*, 1 *Cor.* 13.3. Besides, it signi-

1

2

3

signifieth the wholesome doctrine of godlinesse. As when S. *Paul* charged *Titus*, *Rebuke them, that they may be sound in the faith*, *Tit.* 1.13. In which sense, hee is commonly said to bee in a wrong faith, which erreth from the purity of doctrine. But the most proper signification of the word *Faith*, is that whereof we speake in this place, and whereof there is so often mention in the Scriptures, when in many places we are said to be *justified* and *saved by faith*; and, *that without faith, no man can please God.* To conclude then, faith is to us a Certificate, that wee are beloved of God.

4

Gal. 1.16. Ephes. 2.18. Heb. 11.6.

Theoph. But why saidst thou at the beginning, that faith in Christ is the foundation of faith it selfe?

Matth. Because wee cannot certainely determine, that God will bee mercifull to us, except wee

wee doe first know, that Christ by his death hath made satisfaction to God for our sinnes, and reconciled him unto us. Therefore S. *Peter* saith, that *Through Christ wee beleeve in God, which raised him from the dead, and gave him glory; that our faith and hope might bee in God,* 1 *Pet.* 1. 21. From whence it is easie to gather, that Christ is the only foundation of our faith, which the holy Ghost hath ingraven in our hearts.

And this is as it were the summe of the Christian faith, which commonly is called the Apostles Creede, *I beleeve in God the Father Almighty, &c.*

The exposition of the Apostles Creed.

Theoph. Let us therefore speak of this confession of the faith, which I desire thee to expound to

to mee full and whole. But before I come to the parts of it, I will propound three things, wherein I desire to be satisfied of thee.

1. First, why it is called the Apostles Creed.
2. Secondly, seeing the doctrine which is contained in it, generally belonging to all the faithfull, why wee say; I beleeve in God, not, We beleeve in God.
3. Thirdly, what properly it is to beleeve in God.

Matth. The word (*Symbolum*) which in English sometime we translate *Creede*, in this place signifieth, as it were, the gathering together of many parts into one. Which terme doth not unfitly agree to this confession of the faith, which wee see is made of many Articles.

Now

Now, it is called the Apoſtles Creed, becauſe it containeth, as it were, a briefe ſumme of all the Apoſtolicall doctrine, written in the bookes of the Old and New Teſtament.

Theoph. Let us come to the other point, whereof I doubted. Why do we ſay rather, I beleeve in God, than, We beleeve, ſeeing this doctrin is general, & al chriſtians are bound to beleeve it?

Matt. That is for two cauſes.

1 Firſt, becauſe every man can give teſtimony of his owne faith: but of another mans faith he cannot.

2 Secondly, that wee might underſtand, that theſe articles were not written ſo much to teach us, as that by them wee might be built up to ſalvation. For otherwiſe, they ſhould profit us no more, than if a ſicke man ſaw a medicine, having vertue to drive away a malady,

malady, the working whereof he knew, and yet did neglect to take it.

But we profeſſe that applying of it to our ſelves, when every of us ſaith, I beleeve.

Theoph. As farre as I perceive there is no little likeneſſe betweene the ſickneſſe of the body, and the ſickneſſe of the mind: and againe, betweene the means of attaining the health of the one and of the other.

Matth. Nay, rather there is very great likeneſſe: For as in the ſicknes of the body, there be three degrees to the obtaining of health, that is to ſay, the

1 Knowledge of the ſickneſs,
2 The knowledg of the remedie.
3 And the applying of it.

So alſo it fareth with our ſpirituall ſickneſſe, ſinne. For whoſoever hath acknowledged that ſickeneſſe, hath attained the

the first degree of health. If hee know the remedy, which is Christ, he is in the second. But all this is to no purpose, except the remedy be applyed by faith.

Theoph. Let us therefore come to the third. What is it properly to beleeve in God?

Matth. When we speake of God, we say we beleeve three manner of wayes:

To beleeve what it is.

1 First, to beleeve one God.
2 Secondly, to beleeve God.
3 Thirdly, to beleeve in God.

Whereof the two first are the degrees, by which at length we come to the third.

To beleeve one God, is as much to say, thou beleevest that there is one God.

To beleeve God, is to beleeve that God is true concerning his promises declared in his Word.

To beleeve in God, is according

ding to thoſe promiſes, to put thy whole truſt and hope in God: and this belongeth to the faithfull onely, who, by true faith, apply thoſe promiſes to themſelves.

Theoph. Thou doſt then account them Infidels that ſtand ſtill in the firſt or ſecond degree. Who be Infidels.

Matth. I doe indeed. For they beleeve no more than the Divels themſelves doe.

Theoph. Thou haſt ſatisfied me. We are therefore to come to the parts of the Creed.

Matth. They are foure. The parts of the Creed.

1 Of faith in God the Father.
2 Of faith in his Sonne Jeſus Chriſt.
3 Of faith in the holy Ghoſt.
4 Concerning the Church.

Theoph. But why is our faith diſtinctly referred to every perſon by it ſelfe, ſeeing that it is one God in whom wee beleeve?

Matth.

Why our Faith is referred to each person by it self.

Matth. That our faith may be the better ſtrengthened: which is then done, when we conſider diſtinctly and apart, as each perſon according to his diſtinct property hath wrought in our ſalvation. Notwithſtanding, our faith is never a whit the leſſe referred to one God.

Theoph. How?

Matth. For it is all one as if a man ſhould ſay, I put all my hope and truſt in one God, of whoſe love I cannot doubt at all. For, whereas he is diſtinguiſhed into three perſons, every one of them confirmeth in me the aſſurance of that love. For the Father hath both created me by his omnipotency, and alſo doth guide me by his mercifull providence. The Sonne hath redeemed me by his death, reconciled me to God the Father, and even yet maketh interceſſion to him for me. The holy Ghoſt, by his divine

divine power, hath ſanctified mee, and joyned mee with Chriſt and his Church; that with it I might be made partaker of all his gifts, untill hee bring mee even to eternall life.

The firſt part of the Apoſtles Creed, which is of faith in God the Father.

Theoph. In this Expoſition of the Creed, which thou haſt even now made, there bee ſome few things whereof I will aske thee. I will keepe the order of the parts in propounding my queſtions.

I will therefore begin with God the Father, by whoſe gracious providence thou ſaidſt that we are ruled. Firſt I demaund therefore, whether the Father onely created us?

Whether the Father onely created us.

Se-

Secondly, why thou makeſt here mention of his mercifull providence; whereof there is no one word in the Creed? Now anſwer mè to the firſt.

Matth. Thoſe three perſons (foraſmuch as they have all one eſſence, namely, the Godhead, and therefore are one God) doe nothing apart or aſunder one from the other. Therefore, both in our Creation, Redemption, and Sanctification, every one of the perſons wrought according to their diſtinct property.

Matth. In theſe three divine workes, ſhew me this diſtinctlie.

Mat. Concerning the Creation, the Scripture doth teach us, that *the Father made all things by his Word*, Pſal. 33. 6. that is to ſay, by his Sonne, and by his Spirit. Concerning our Redemption, *The Father*, ſaith Chriſt,

Christ, *so loved the world, that he gave his onely begotten Sonne to death for our Redemption*, *John* 3.6. which death the Sonne suffered by the power of the holy Ghost, *Heb.* 9. 14. The same also is to be understood of our Sanctification, whereof the Father is as it were the originall fountaine. For, Christ praying for the faithfull, saith, *Father, sanctifie them*, John 17. 17. 19. The matter of our Sanctification is in the Sonne. For he addeth, *I sanctifie my selfe, that they also may be sanctified.* And the holy Ghost is as it were a Conduite, through the which that holinesse floweth from Christ, who is the head, into us that are his members.

Theoph. How commeth it to passe then, that the Scripture ascribeth Creation to the Father, Redemption to the Son, and Sanctification to the holy Ghost?

Matth.

Why the Scripeure aſcribeth creation to the Father, redemption to the Son, & ſanctification to the holy Ghoſt.

Gen. 1.

Phil. 2. 17.

Tit 3. 6.
1 Cor. 6. 19.
Acts 4. 24.
Rom. 7 25.
1 Cor. 12. 3.

Matth. It is in reſpect of our rudeneſſe: becauſe the worke of the Father is more manifeſt and evident in the creation, the worke of the Sonne in the Redemption, and the worke of the holy Ghoſt in the ſanctification: For, in the creation the Scripture ſetteth the Father before us, as ſome mighty King commanding.

In the Redemption, it ſetteth forth the Sonne: who manifeſted himſelfe unto men in the fleſh; wherein he ſuffered death for us.

In the ſanctification, it ſetteth forth the holy Ghoſt: who putteth forth his divine vertue and force, whereby hee dwelleth in us. Hence it is, that the Father is called *Creator*; the Sonne *our Lord*, that is to ſay, Redeemer; and the Spirit *Holy*, to the end we may underſtand, that we are ſanctified of it.

Theoph.

Theoph. Wherefore ſaiſt thou, that, when the Sonne is called Our Lord, it is all one as if a man did call him Redeemer?

How Lord ſignifieth Redeemer.

Matth. Becauſe he hath gotten this dominion or Lordſhip, by his redeeming of us. For thereby hee hath delivered us from the tyranny of the divell, and ſubjected us to his owne kingdome.

Theoph. I had thought, that the holy Ghoſt had beene therefore called holy, to note the holineſſe wherewith hee is indued.

Matth. Surely, in that ſenſe, there is no more cauſe to call him holy, than the Father or the Sonne; who it is certaine, are alſo holy: But he is called holy, in reſpect of the holineſſe which he worketh in us.

Why the holy Ghoſt is called holy.

Theoph. Touching the firſt part, I require no more. I come

come therefore to the other. Wherefore makeſt thou mention of the gracious providence of God, whereof the confeſſion of our faith maketh no mention?

Of the providence of God toward the faithfull.

Matth. The providence of God is joyned to the creation with ſo neere a bond, that of the one, the other doth neceſſarily follow. For it is altogether contrary to the nature of God, to neglect all his creatures after he hath once made them; eſpecially, when wee ſpeake of the elect, for whoſe ſalvation hee delivered his onely begotten ſonne to death.

Albeit therefore God doe guide all things by his providence, as hath beene immediately afore declared of us; yet after a ſpeciall manner he lookes upon the faithfull, to be at hand for the relieſe of their wants, and to deliver them from dangers

gers, whom whoſoever toucheth, toucheth the apple of his owne eye. Now, all theſe things are not darkely comprehended in the Article, which is concerning Faith in God the Father.

Theoph. Goe to therefore, go on with every particular.

I beleeve in God the Father.

Matth. When we call God Father, it is firſt no doubt in reſpect of Chriſt, who is the onely begotten Sonne. Notwithſtanding from thence we gather, that he is a Father to us, whom through him, he hath adopted and taken for his children. Therefore the name of Father doth ſecretly containe in it the love of God towards us. But he is called omnipotent, not ſo much that wee may underſtand he is able to doe whatſoever hee will; as that we may know, hee not onely willeth well to us, but can alſo doe what hee willeth,

so as nothing at all can let him from being assistant to us.

Maker of heaven and earth. Act 4.24.

Finally, he is said to be the Maker of heaven and earth, not onely to teach us, that all things in heaven and earth were made by him: but also to make it appeare unto us, that hee hath all things in his power, that they may bee aiding to us, if need bee, and that hee doth so bridle the divell, and all our enemies, that they cannot hurt us. Therefore the faithfull doe not in vaine put their trust in God; but with *David* may say; *The Lord is with me, I will not feare what man can doe to mee*, Psal. 56.

Although I should walke in the vale of the shadow of death, I will feare no ill, because thou art with mee, Psal. 23.4.

Theoph. But oftentimes it falleth out, that the faithfull are most cruelly handled by their enemies.

Matth.

Matth. That never commeth to paſſe, unleſs God will it: without whom, *not one haire can bee pluckt from us*, Matth. 10. 30. Whereby it is, that hee who loveth us (for he is our Father, & is omnipotent) doth not ſuffer them to do it, but for our great good.

Theoph. Were it not more fit, if we ſaid (according to the common received opinion) that this commeth to paſſe onely by Gods ſufferance, and not by his will?

Matth. No man can ſeparate the ſufferance of God from his will, but he doth manifeſt injury to God, and taketh from us a great part of our comfort.

Theoph. Why ſo?

Mat Becauſe therby God ſhold bee made idle, and all occaſion of putting our truſt in him ſhould be taken away. And indeed, the ſtate of the faithfull were moſt miſerable, if they lay open to the

assaults of raging Satan, and to the bloody lust of the ungodly. But the holy Scriptures teach us farre otherwise; that the divell could doe nothing to Job, before he had obtained leave of God; *Job* 1. 12. also that hee could not enter into the swine, but when Christ bad him: *Mat.* 8. 31. and that the wicked be in the hand of the Lord, *Psal.* 17. 14. that *Senacherib*, the enemy of Gods people, *was the rod of Gods wrath, and the staffe of his hand*, Isai. 10. 5.

Theoph. But how can it bee, that evill should be committed by the will and appointment of God, and yet he allow it not? Is not this altogether unworthy of God? Moreover, if that were true, the wicked were not to be blamed, seeing that when they doe evill, they execute the will of God.

Matth. Although evill cannot

not be committed without the will and appointment of God: yet he neither willeth nor alloweth it, ſo farre forth as it is evill, but rather abhorreth it as cleane contrary to his nature: But the good which by his marvellous wiſedome he bringeth out of thoſe evils, he both willeth and alloweth. Which may be ſeene in the very death of Chriſt: whom *Peter* affirmeth to have *beene delivered by the determinate counſell and foreknowledge of God*, Acts 2. 23. (out of the which hee brought the ſalvation of the world) although he neither allowed the treaſon of *Judas*, nor the wicked envie of the *Jews*. Plal. 5. 5.

From hence it is, that albeit the wicked doe the will of God, yet are they no whit the leſſe guilty before him. For they have no purpoſe to doe it.

Theoph. Therefore, unleſſe I bee deceived, the wicked doe not the will of God: but God doth his will by the wicked.

Matth. Thou judgeſt rightly. For the purpoſe of the wicked, in doing the will of God, is far unlike the purpoſe of God himſelfe. Which *Iſaiah* himſelfe doth plainly note, ſpeaking of *Senacherib*. For after hee had affirmed, *That hee was the rod of Gods wrath, and the ſtaffe of his hand, whom hee ſent to a diſſembling nation, whom alſo hee would command to robbe, and make the ſpoile of the people whom the Lord was angry with*; ſtraightway he addeth, *But hee thinketh not ſo, neither will his heart eſteeme it ſo. For hee imagineth to roote out, and to cut off not a few nations*, Iſa, 10.7.

Theoph. God therefore is a marvellous workman, who can uſe

uſe any inſtrument to the performing of his work.

Matt. Yea indeed: hee uſeth both good and evill, to his glory; but in farre unlike reſpects. For, hee guideth the affections of the former, namely, of the Angels and of the faithfull, by his holy Spirit; ſo as the worke, which hee doth by them is altogether good. But the other, that is to ſay, the divell and the wicked, are egged forward by their own malice, and ſo they doe altogether varie from God; who nevertheleſſe, by his wonderfull wiſdome, doth ſo governe their actions, that in the end they fall out to his glory.

Theoph. This doctrine agreeth excellently with that which I have heard of thee more than once, namely, That the ſins of the wicked bee from themſelves: but, while as ſinning, they do this or that thing, that is of God.

Matth. Thou gathereſt well. For, ſo doth God exerciſe his judgements. For, he puniſheth ſinne with another ſinne, and, for the moſt part, with a ſinne of the ſame kind: as murther with murther, theft with theft: according to the unchangeable ſentence pronounced by himſelfe; *Whoſoever ſheddeth mans blood, by man ſhall his blood be ſhed*, Gen. 9. 6. *Woe to thee that ſpoyleſt; when thou haſt made an end of ſpoyling, thou ſhalt be ſpoyled*, Iſai. 33. 1.

Theoph. But oftentimes it falleth out that the wicked proſper, ſo as they be free from all adverſitie, yea, from deſerved puniſhments, and the godly every where be preſſed down with afflictions.

Matth. God puniſheth ſome ſinnes in this world, that both his providence and juſtice may appeare: for elſe hee might

ſeeme

ſeeme not to care what men did.

And againe, hee leaveth many things unpuniſhed, that wee may underſtand there is another life after this, wherein hee will moſt ſeverely revenge all the ſinnes of men, yea, with the grievouſneſſe of their puniſhment, equall to the long patience wherewith he endured them, and whereby through innumerable benefits hee allured them to repentance.

But concerning the afflictions of the godly, when God ſendeth them, he hath regard both to his owne glory, and to our ſalvation. For, according to the ſaying of the Apoſtle, *All things worke together for the beſt, to them that love God*, Rom. 8. 28. I omit, that it may be there are many hypocrites among the faithfull, whoſe ſins God doth worthily puniſh.

Theoph. But what profit may the faithfull reape by their afflictions?

The profit gotten by afflictions.

Matth. What profit? Not one kinde, but many: which, for the helpe of memory, I will bring into ſixe heads or chiefe points.

Theoph. Declare the firſt.

1 Humility.

Matth. By them God bringeth us to humilitie: while, by our owne experience, hee proveth, that whatſoever goodly matter wee wondered at in our ſelves, is nothing. From hence was that ſpeech of *David: With rebukes thou chaſtiſeſt man for iniquity, and makeſt his beautie to conſume as a moth: ſurely everie man is vanitie*, Pſalme 39.11.

Theoph. What is the cauſe that God doth ſo humble us?

Matth. 1 Firſt, that all glory and praiſe may bee given unto him alone.

2 Second-

2. Secondly, that wee may put away that vaine confidence, which naturally ſticketh within us, and to flye to him alone, and to put our truſt in him.

3. Laſt of all, that wee may be the better prepared to receive his gifts: which hee giveth not but to the humble. 1 Pet. 5. 5.

Theoph. Come now to the ſecond head.

Matth. By afflictions God calleth us to true repentance. For when he correcteth our ſins, he doth it to make us underſtand, how much hee deteſteth ſinne, (wherein we do not a little flatter our ſelves) that ſo we might deteſt it. 2 Repentance.

And withall hee tameth the rebellion of our fleſh, (as huſbandmen are wont to tame their unbroken or ſtubborne cattell with the plough) and daily more and more teacheth us obedience.

From

From hence it is that *David* ſaith, *It is good for me that I was afflicted, that I may learne thy ſtatutes*, Pſal. 119. 71.

Theoph. This bringeth that to my remembrance, which before this time I have heard of thee: namely, that God by afflictions doth correct our vices, that he may allure us unto vertue.

Matth. Thou ſaieſt well. For even as yron, if it be not occupied, is eaten with ruſt; and the earth, vnleſſe it be tilled, bringeth forth nothing but bryars and brambles: So alſo the godly, if they be not exerciſed with divers afflictions, doe as it were fall aſleepe in their pleaſures, and become dull and ſlow to Gods ſervice, ſo as in ſtead of fruits beſeeming repentance, they bring forth nothing but vanity and follie.

Therefore the Apoſtle ſaith,

to

to the Hebrewes, *Every affliction for the preſent time ſeemeth not joyous, but grievous; but, afterwards, it yeeldeth the quiet fruit of righteouſneſſe, to them that are thereby exerciſed*, Heb. 12.11.

Theoph. It is now time we proceed to the third head.

3 Pityng of others.

Matth. By afflictions God worketh this in us, that wee learne to pitty ſuch as are in diſtreſſe. For no man hath compaſſion, or ſuffered with another, who himſelfe hath not ſuffered before. By this argument the Apoſtle to the Hebrewes proveth, that Chriſt will have compaſſion upon our afflictions, and that hee will bee our Advocate with his Father.

Theſe bee his words: *Wee have not a high Prieſt which cannot bee touched with the feeling of our infirmities: but ſuch a one as was in all things tempted*

ted in the like ſort, yet without ſinne, Heb.4.15.

Theoph. Goe forward: declare unto me the fourth head.

4 Prayer. *Matth.* By afflictions the Lord ſhaketh off our drouſineſſe, and doth ſtirre us up to earneſt prayer: Inſomuch, as not without good cauſe, afflictions bee called the ſchoole of the holy Ghoſt, where wee are taught to pray aright. The Lord alſo commandeth us to pray in the time of trouble, and promiſeth that we ſhall be heard. *Call upon mee in the time of thy trouble, and I will deliver thee, & thou ſhalt glorifie mee*, Pſalm. 50.11. Which all the faithfull doe often prove true in their owne experience. For, as the ſame Prophet ſaith, *The Lord is neere thoſe that bee broken in heart, and will ſave the contrite in ſpirit*, Pſal.34.19.

Theo. This is a moſt excellent uſe of afflictions. Now declare the fift. *Mat.*

Matth. By them the Lord maketh our faith evident, that wee may bee assured of it, and strengthened in it. For, St. *Peter* saith; *that it is tried no otherwise than gold is tryed in a fornace of fire,* 1 Pet. 1. 5. Which is a most fit similitude; for as fire is to the baser things, which either consumeth them (as wood & straw) or else hardneth them (as it doth clay); but precious things (such as be gold and silver) it melteth and cleanseth: so there be divers effects of afflictions, according to the varietie of the persons to whom they bee sent. For, they doe either consume the wicked through impatience, or else they harden them through despaire.

5 Triall of our faith.

1 On the other side, they soften the hearts of the godly, to make them call upon God.

2 They cleanse their hearts: forasmuch as by afflictions, our concupiscence is mortified.

3 Fi-

3 Finally, they try our faith. For, while the Lord doth temper the bitterneſſe of them with his love and gentleneſſe, he cauſeth us to take them patiently, and to faſhion our ſelves to his moſt holy will: & by this means, our faith is manifeſted. Hereupon S. *James* calleth afflictions, by the name of temptation or triall: *Bleſſed is the man, which endureth temptation: for when he hath beene tried, hee ſhall receive the crowne of life*, Iames 1. 12. Whereunto alſo that is to be referred, which is ſpoken of *Paul*: *That affliction bringeth forth patience, patience experience, and experience hope*, Rom. 5. 3. For, this the Apoſtle meaneth, that God, by the comfort which hee bringeth us in afflictions, proveth to us by experience the truth of his promiſes: where-through, from thenceforth, wee are confirmed in the hope of eternall life.

Theoph.

Theoph. Indeed the former foure uſes of afflictions are moſt excellent, and this fift is nothing inferiour: haſten therefore unto the laſt.

Matth. By afflictions God will call our minds away from theſe earthly things, that wee may earneſtly deſire the life to come. For, the Iſraelites, if they had not been ill intreated both in Ægypt and in the wilderneſſe, would never have throughly thought upon going to the land of Canaan; which was a figure of the heavenly inheritance. Therefore God doth as a carefull nurſe, who when ſhee would weane the childe, layeth ſome bitter thing upon the teate, to cauſe the child to hate and abhor it.

6 The renouncing of the world, & deſire of eternal life.

Thou haſt now ſhewed how many waies afflictions be neceſſary for us. Thou ſeeſt therefore that wee are not without cauſe war-

warned by the Apoſtle to beare them patiently, as ſent from God our Father, when hee ſaith, *My Son, deſpiſe not the chaſtning of the Lord, neither faint when thou art corrected of him. For, whom the Lord loveth hee chaſtiſeth, & ſcourgeth every ſon whom hee receiveth. If ye indure chaſtening, God offereth himſelfe to you as to ſons. (For what ſon is there whom the Father chaſteneth not?) But if yee bee without chaſtening, whereof they bee all partakers, verily yee are baſtards and not ſonnes.* Afterward hee addeth, *Wee had the Fathers of our bodies chaſtiſers of us, and wee did them reverence: ſhould wee not much more be in ſubjection to the Father of Spirits, that wee may live? For they indeed, for a few daies, chaſtiſed us after their owne pleaſure, but he, for our profit, that we might bee partakers of his holineſſe,* Heb. 12.5,6,7,8.

Theoph.

Theoph. There is no cauſe then, why the faithfull ſhould in this world looke for proſperity onely.

Matth. True, unleſſe they will deceive themſelves. For otherwiſe, it were neceſſarie, that

1 The Divell ſhould bee without envie,
2 The world without malice,
3 And we our ſelves without ſinne.

For the godly to bee without afflictions it is impoſsible.

But, the divell will alwayes burne in envie againſt the faithfull: the world, with malice & mad hearted: and our ſinnes will miniſter ſufficient matter to God (who nevertheleſſe, even therein hath care of our ſalvation) to give the raines to thoſe our enemies, to moleſt and trouble us. Wherfore (according to the ſaying of the Apoſtle, 2 *Tim.* 3. 12.) *Let all ſuch as deſire to live godly*

godly in Christ Jesus, make account that they shall suffer persecutions. Adde hereunto, that prosperity is not alwayes profitable for us: nay oftentimes it hurteth us.

Theoph. Why so?

Hurt growing of prosperity.

Matth. Because many times it hindereth our salvation. For, it bringeth forth fruites altogether contrary to those which we reckoned up even now.

Pride.

1 For, it maketh us proud and insolent; and keepeth us from the knowledge of our sins.

2 It stirreth us up to serve our owne wicked lusts: and it is to them as nourishment or fuell, wherewith they are more and more set on fire.

3 It maketh us negligent in prayer; and, as it were, quencheth in us the desire to pray.

4 It provoketh us to impatience and wrath, and maketh us voyde of the affections of mercy.

5 Final-

5 Finally, It maketh us drunken with the love of our ſelves, and of the world, and draweth us away from meditation on the heavenly life. Therefore, not without cauſe the Scripture teſtifieth, that *Through many afflictions we muſt enter into the kingdome of God*, Acts 14. 22. And theſe are in many places of the Bible called ſtrikings, to the end wee might underſtand them to bee, as it were certaine ſpirituall medicines, which are diverſly miniſtred to divers perſons (by God himſelfe, the beſt ſpirituall Phyſitian) according to the quality of our ſicknes & neceſſity. Notwithſtanding, he dealeth alwaies ſo gently with us, that *Hee ſuffereth us not to bee tempted above that wee are able to beare*, 1 *Cor.* 10.13. For while he chaſtiſeth us with the one hand, hee lifteth us up with the other, and cauſeth the iſſue of the affliction to be

be alwaies happy: and thus hee maketh proofe to us of his bounty and kindneſſe in adverſity, aſwell as in proſperity. For ſometimes hee tempereth them both together, or elſe ſendeth them by turnes, leſt we ſhould be toomuch either puffed up with proſperity, or throwne downe with adverſity. Hereupon the Prophet ſaith, *Weeping may abide in the evening; but joy commeth in the morning*, Pſal. 30.5. Yea, rather hee uſeth this variety and change, that wee may ſo much the more acknowledge what the ſweetneſs of proſperity is, & be therefore more earneſtly bent to yeeld him thanks. For, as it is in the proverbe, **Hee is unworthy of the ſweet, that never taſted the ſowre.**

Theoph. Hitherto thou haſt declared certaine very excellent chiefe points concerning afflictions: which if they bee earneſtly fixed

fixed in our mindes, they will bring no ſmall comfort, nor a little ſtirre us up to patience. Now theſe, unleſſe I bee deceived, are

Six ſpeciall points for conſolation in adverſity.

1 Firſt, that afflictions come not to us but by the will of God.

2 That they bee ſent to us from God, to our good.

3 That God will aſſiſt us to the patient bearing of them.

4 That God promiſeth us a bleſſed iſſue, yea, at length a full deliverance.

5 Finally, that by meanes of them, proſperity is made, after a ſort, more pleaſant and delectable.

6 *Matth.* Thou paſſeſt over the chiefe point, namely, That fatherly love of God, which hee putteth in practiſe even then when hee doth chaſten us. For hee alwaies dealeth mercifully and graciouſly with us, in the very

very afflictions. Which thing *David* witneſſeth in theſe words, *The Lord is merciſull and gentle, ſlow to wrath, and abundant in kindneſſe. He is not wont to chide alwaies, neither will hee keepe his wrath for evermore. He hath not dealt with us according to our ſinnes: neither hath hee rewarded us according to our iniquities. For according to the height of the heavens above the earth ſo exceeding is his kindneſſe towards them that feare him. As farre as the Eaſt is from the Weſt, ſo far hath hee removed our ſins from us. As a father hath compaſſion on his children: ſo hath the Lord compaſſion on them that feare him. For he knoweth whereof we be made: he remembreth that we are but duſt, Pſal.* 103.8,9,*&c.*

Theoph. Why calleſt thou this the chiefe point?

Matth. Becauſe, unleſſe wee fixe our eyes upon that love of God

God in our afflictions, all other comfort will be to no purpoſe. Contrariwiſe, if this go before, and they (which thou ere while recitedſt) doe follow, either I am greatly deceived, or there is no affliction ſo hard, which a faithfull man may not be able to overcome; eſpecially, if it be to bee ſuffered for the teſtimony of the Goſpell.

Theoph. Why ſo?

Matth. There may five cauſes bee alledged, beſide thoſe which thou haſt heard already.

Theoph. My heart longeth to heare them.

Matth. The firſt is this: that, by afflictions for righteouſneſſe ſake, the Lord vouchſafeth us the honour to be Martyrs, that is to ſay, witneſſes of his truth. And ſo hee turneth the puniſhment joyned with ſhame, which wee have deſerved, into moſt glorious afflictions: Whereupon, S.

Afflictions for righteouſneſſe.

Peter ſpeaking of them, ſaid, that *It is better, if ſo the will of God bee, that doing well wee ſhould be puniſhed, than doing evill,* 1 *Pet.* 3.17.

2 The other is, that by them wee are made like, not onely to the holy Patriarkes, Prophets, Apoſtles, & other Martyrs, which lived before our times: but alſo to Chriſt himſelfe, who hath ſet himſelfe before us, as a patterne of them, to bee imitated; *with whom* (ſaith the Apoſtle) *we ſhall not* otherwiſe *be glorified, except wee ſuffer with him.*

Rom. 8.17. 1. Tim. 1.12.

3 The third is, becauſe the glory of God, which ought to be farre dearer to us than our owne life, is this way not a little furthered. For, it oftentimes commeth to paſſe, that the very enemies of the Chriſtian truth bee called to the knowledge of Chriſt, and the weake confirmed in it by our conſtancy, and open con-

confeſſion of Gods name. Therefore it was well ſaid of one of the ancient Fathers, that the blood of the Martyrs is the ſeed of the Church. Tertul. in apol. adver. gent.

4 The fourth is, that while we be made partakers of Chriſts ſufferings, the Spirit of God reſteth upon us, wherewith wee are marvellouſly comforted. *For as the ſufferings of Chriſt abound in us: ſo our comfort aboundeth through Chriſt.* 2. Cor. 1. 5. 1. Pet. 4, 14.

5 The fifth is, becauſe our reward is great in heaven, as Chriſt himſelfe witneſſeth. Yea, rather hee willeth us to rejoyce, and to leap for joy, in the middeſt of afflictions. S. *Paul* alſo ſaith the ſame, in theſe words, *The momentary lightneſſe of our affliction procureth us a far more excellent & an eternal weight of glory: while wee looke not on things which are ſeen, but on things which are not ſeen.* For, *the things which are* Mat. 5. 12. Luk. 6. 23.

2 Cor. 4. 17. *ſeen, are temporall: but the things which are not ſeene are eternall.* Therefore wee have no occaſion of heavineſſe given us, by ſuffering in this ſort: nay rather, wee ought to take matter of exceeding comfort and joy, as of the greateſt good which is wont to be given of God, and as of a ſpeciall gift which hee giveth not but to his elect and moſt dearly beloved children. For S. *Paul* teacheth, that it is given us *not onely to beleeve in Chriſt, but alſo to ſuffer for him, Phil.* 1.29. In another place alſo the ſame Apoſtle ſaith of himſelfe, *God forbid that I ſhould boaſt in any thing, ſave in the Croſſe of our Lord Jeſus Chriſt; whereby the world is crucified to mee, and I to the world, Gal.* 6.14.

The

The second part of the Apostles Creed, which is of Faith in Christ.

Theoph. Wee have spoken largely enough of the first part of the Creed: the matter whereof requireth that wee come to the second, which is concerning the Sonne, of whom thou saidst wee were redeemed, and that he did continually make intercession for us.

I do therefore demand of thee, in which Articles that redemption and intercession is contained.

Matth. Indeed redemption hath chiefely the foundation in the Article of the death and passion of Christ, which is as it were the price of our redemption. For by it, joyning thereto the resurrection, we were delivered from the Tyranny of the divell, and brought into the liberty of Gods

The foundation of our redemption.

children: which Christ himselfe witnesseth in these words; *The Son of man is come into this world, to give his life a price of redemption for many*, Mat. 10. 28.

Concerning his intercession, it is joyned by S. *Paul* with the Article of sitting at the right of God, as a part thereof. These be his words, *What is hee that shall condemne? It is Christ which is dead, yea, rather which is raised up from the dead, who is also at the right hand of God, and maketh intercession for us.* For, because the sitting at the right hand of the Father, is referred to the dignity, whereunto he is advanced with the Father, by a similitude taken from Kings, which are wont to place those at their right hand, that bee most welcome and acceptable to them, & whom they desire to have most honoured; Therefore doth he joyne his intercession with it, to the end we might

Rom. 8. 34.

might know, that Christ bestoweth the great authority hee hath with his Father in this, that by the benefit of his death he might become mercifull unto us.

Theoph. Forasmuch, as in these three articles of the death, resurrection, and sitting of Christ at the right hand of the Father, the chiefe points of our salvation be contained, why were the other articles put into the Creed, especially, seeing it is a summe, &, as it were, an epitome or abridgement of the things which are to be beleeved to our comfort and salvation?

Why there bee in the Creed more Articles of Christ than these three.

Matth. It was, that our faith might be the better defended, against the temptation of the Divell and the flesh.

Theoph. I doe desire to have these things declared by thee more at large, and to bee instructed, to what temptation each article of the faith is opposed or

ſet againſt, that if at any time need ſhall bee, I may make uſe of them.

Matth. The things which have been ſpoken by mee in the former Chapter, of the perſon and office of Chriſt, there is no cauſe in this place to repeat. This only I will ſhew, that each article is placed in moſt exquiſite order, to the end wee might acknowledge in Chriſt, remedies againſt every kinde of ſpirituall ſickneſs, & againſt all the puniſhments which we have deſerved. As firſt of all, we indeed be conceived in ſinne, by means whereof it is that wee are the children of wrath. The remedies againſt this evill, is that which in the firſt place wee beleeve of Chriſt, namely, that hee was conceived by the holy Ghoſt, that we may know our conception to be ſanctified in Chriſt, ſo as now even from our firſt beginning, wee are by

The uſe of the Articles of the faith againſt three ſundry temptations. Pſal. 57. 7. Epheſ. 2. 3.

Conceived by the holy Ghoſt.

by him conſecrated to God the Father. *Mat.* 1. 20.

Theoph. Why was it neceſſary, that for theſe things Chriſt ſhould bee conceived by the holy Ghoſt?

Matth. Becauſe the naturall order of humane generation is defiled and corrupted; ſo as it was altogether neceſſary that the holy Ghoſt ſhould have the worke in that conception, to purge and cleanſe the ſubſtance of the Virgin, of whom hee was conceived; and that thus hee might be pure and free from the blot of originall ſin, wherewith if hee had beene defiled, he himſelfe ſhould have needed a redeemer & mediatour: ſo far ſhould hee have beene from redeeming us, & from being able to reconcile us to God the Father. Adde hereunto, that there can be no joyning of the God-head with that that is uncleane.

Borne of the Virgin Mary. Mat. 1. 16.

Theoph. Wherefore, having mentioned this conception, is it by and by added, that hee was born of the Virgin *Mary*?

Matth. It was to teach us, that hee did not onely take our nature, as one which *was made of a woman*, as S. *Paul* ſpeaketh, *Gal.* 4. 4. but alſo, that we might know him to bee the very Redeemer and Meſſias promiſed to the Fathers. Foraſmuch as hee was born of a Virgin deſcending from *Adam* to *David*, according to the Propheſies of the Prophets; and that in the time and place by them appointed.

Theoph. Why was it neceſſary that his mother ſhould bee a Virgin?

Matth. That both in his conception and nativitie, the worke of God might the more plainly appeare, and that there might bee nothing whereby to darken it ever ſo little.

Theoph.

Theoph. Declare the other Articles.

Matth. Becauſe after our conception and birth, for the innumerable ſinnes by us daily committed, we had deſerved to ſuffer even in this life all manner of reproches and contumelies, and beſides, in time to come hereafter, moſt grievous torments both in ſoule and body; it is expreſly mentioned, that Chriſt ſuffered all thoſe things for us, when it is ſaid hee ſuffered under *Pontius Pilate*: for under him, for us, in our ſtead, hee was bound, railed upon, beaten, and crowned with thornes. Moreover, we had deſerved moſt cruell death, with reproach and ſhame: this alſo Chriſt ſuffered for us. For hee was crucified betweene two theeves: which kinde of death was accurſed of God himſelfe; for it was appointed for evill doers and wicked men. But by dying

Suffered under Pontius Pilate.

Crucified. Mat. 27. 35.

Dead. Mat. 27. 50.

dying he overcame death, ſo as death is now to us, not deadly, but making alive. Moreover, the Judge is named under whom he ſuffered, not ſo much to prove the certainty of the ſtory, as to teach us that Chriſt, notwithſtanding hee were moſt juſt and innocent, was for us condemned before an earthly Judge, as a guilty perſon, that by his moſt unjuſt condemnation, we ſhould have full abſolution & diſcharge before the judgement ſeate of God.

Theoph. I deſire to have that more largely declared by thee which I heard even now of the death of Jeſus Chriſt; namely, that by dying he overcame death, ſo as it is not now deadly unto us, but a making alive.

How Chriſt brought death to death.

Matth. That thou maiſt underſtand theſe things rightly, it is to be known, that death, when it would have ſwallowed up Chriſt,

Chriſt, in whom is the fountain of life, was it ſelf ſwallowed up of him, ſo as hee became deadly to death, according to the propheſie of *Hoſea*; *O death, I will be thy death*, Hoſ. 13. 14. Seeing then by the death of Chriſt death is ſwallowed up in victory, therefore now the faithfull are delivered from the tyranny of it. There is no cauſe then why we ſhould feare it; nay, rather let us be bold to provoke, and as it were challenge death with the Apoſtle, crying out, *O death, where is thy victory?* 1 *Cor.* 15. 54.

Theoph. But it doth ſtill daily exerciſe this tyranny upon the faithfull: for it killeth them.

Matth. Nay, rather clean contrariwiſe: For, while it ſeemeth to kill them, it delivereth them from a thouſand deaths, that is to ſay, frō the innumerable troubles of this world, to the end they may live moſt bleſſedly in the heavens. *Theoph.*

Death delivereth the faithfull frō innumerable deaths.

Theoph. Let us goe forward to the reſt.

Matth. We had deſerved that our bodies after death ſhould be thruſt into the grave, which is deaths priſon,& that our ſouls ſhould be caſt down into hell,to bee tormented with everlaſting paines.

Chriſt, that hee might remedy both the evils, would have his body buried,that ſo he might purſue death it ſelfe, being ready to dye, into his owne hold, that is to ſay, into the grave: whoſe nature therefore hee changed, ſo as it is no more to us the goale of death, but a place appointed of God, wherein our bodies are kept againſt the day of the glorious reſurrection.

For this cauſe the Scripture affirmeth, that the faithfull departed, are not dead, but aſleep. Whereupon it came to paſſe, that the Fathers of the primitive Church,

Acts 7.60.

1 Theſ 4.13.

Church, named thoſe places wherein the bodies of the faithfull were buried, κοιμητήρια, that is to ſay, ſleeping places.

Moreover, Chriſt would tarry in the grave ſome daies, that ſo it might certainly appear, that hee was dead indeed. But then he deſcended into hell for us, when he endured thoſe moſt extreme torments and ſorrowes, even the wrath of God which wee had deſerved. Now thoſe were the everlaſting puniſhments, which we ſhould have ſuffered. Hee deſcended into hell. Mat. 26.38.

Upon the feeling of theſe ſorrowes, hee ſweat blood in the garden, & not for fear of bodily death: for, otherwiſe he ſhould have been the moſt fearfull of all other men.

Moreover, theſe ſorrowes cauſed, that in the very agonie he cryed out; *My God, my God, why haſt thou forſaken me?* Luk. 22.44. & Matth. 27.46. Yet not that

that God ever forſook him, but becauſe hee was in our ſtead, and offered himſelfe to his Father as a baile for us, it was neceſſary that his divinity ſhould be hidden for a time, until the humanitie had ſuffered all the things, which both here & in the world to come we had deſerved. Howbeit the puniſhment which in reſpect of us was eternall and endleſs, in Chriſt was made temporary, and having end: becauſe he himſelf is eternall & infinite, and therefore hee put an end to thoſe everlaſting puniſhments whereunto we are accurſed.

Theoph. But this article of Chriſt deſcending into hell, is placed in the Creed after his buriall: wherefore it ſeemeth, that it cannot bee referred unto thoſe paines which he ſuffered before death: for the order it ſelfe is againſt it.

Moreover, this ſelf ſame thing

ſeemeth

ſeemeth to be conteyned in another article, even in that, *He ſuffered under Pontius Pilate*: in which words, not thoſe paines only are to be underſtood, which he ſuffered in his body, but thoſe alſo which hee ſuffered in his ſoule.

Matth. This article of Chriſt deſcending into hell, cannot otherwiſe bee expounded, but as it hath been expounded of mee, for if it be referred to his buriall, as ſome would have it, bringing for the confirmation of their opinion, thoſe places of Scripture wherein the grave it ſelfe is called by the name of hell, it ſhal be nothing elſe but a repetition of that which is farre more plainely ſet out in the former article; which indeed doth not agree to ſo ſhort a ſummary as the Creed is. Much leſſe is this article to bee underſtood of Chriſts ſoule going downe into the place of

of the damned. For Christ said to the thiefe, *This day shalt thou be with mee in Paradise*, Luk. 43. Moreover, there was no such thing further required, forasmuch as all things were finished upon the Crosse: for hee said a little before his death, *It is finished*, Joh. 19.39. Concerning the order or method, it hath been before declared by us, that they which wrote this Creede, lookt into this, that in each article they might set before us the severall remedies, which bee ministred unto us by Christ, against all kindes of temptations and spirituall diseases. Therefore they would not onely expresse the paines which hee suffered in his body, but also the fearefull torments which hee suffered in his soule, & which unto us are most terrible; for these we have deserved to endure for ever in Hell it selfe: the temptations whereof, farre

faire exceed that which ariſeth of the afflictions of this life, yea, and bodily death. Wherefore having comprehended all theſe paines generally in this article, Hee ſuffered under *Pontius Pilate*; afterward they would handle them particularly. And firſt of all, thoſe which hee ſuffered in body, in theſe words; Hee was crucified, dead and buried: for they purpoſely joyned his buriall, that as it were in one row they might comprehend all things, which appertaine to the abaſing of his body. Which being declared, they added thoſe horrible torments, which he ſuffred in his ſoule, in theſe words; He deſcended into Hell. Which they did, to the end wee may underſtand, that Chriſt, when hee had ſuffered all the things, which we ſhould have ſuffered in Hell, did as much, as if by a locall deſcending, hee had deſcended into Hell

The order of the articles which reſpect Chriſt.

Hell it ſelfe: and that therefore we are free from it.

Theoph. Now do I very well allow the expoſition of this article which you have delivered, as that which bringeth us no ſmall comfort. Yea, I doe very well like the order of it ſelfe, for it is eaſier to apply the ſufferings of Chriſt to our ſelves, when they are reckoned up in that order, wherein we ſhould have ſuffered them, than in any other.

Matth. Thou judgeſt rightly: for the temptation of the ſecond death, that is to ſay, of the puniſhments which abide for us in hell, is wont to come into our minds after the temptation of the firſt death.

Theoph. Declare unto me the other articles.

The third day he roſe againe.

Matth. The reſurrection followeth, by the which Chriſt overcame death, hell, ſin, yea the divell himſelfe, & triumphing over

ver them, and leading them captives, he aſcended into heaven: whither he is gon up with the greateſt glory; not ſo much for himſelfe, as thereby to open a way for us, and to take poſſeſsion of it in our name, untill our ſoules come to poſſeſſe it after death, and body and ſoule together after the reſurrection. But becauſe ſo long as we here live, even after we are by faith made partakers of Chriſts gifts, wee fall into many ſinnes, which are wont to trouble our conſciences, and to weaken our faith, it is by and by added, That hee ſitteth at the right hand of the Father; to the end wee might know, and bee aſſured of that interceſſion which hath before been mentioned. And ſo wee might underſtand, that after he had once ſuffred death upon the Croſſe for our ſinnes, hee doth continually offer the merit hereof

Luk. 24. 17. Epheſ. 4. 8. He aſcended into heaven. Acts 1. 9.

And ſitteth at the right hand of God the Father almighty.

Col. 3. 1.

of unto his Father for us, and therefore cauſeth the Father himſelfe to be favourable unto us. Which thing S. *Paul* ſheweth in theſe words, *Chriſt is at the right hand of the Father, and maketh requeſt for us, Rom.* 8. 34.

Moreover, he uſeth that great authority whereunto he is advanced, to the governement & helpe of his Church againſt all the hurts that might come upon it, and to the accompliſhment of our ſalvation. Finally, Becauſe (ſuch is the weakeneſſe of our faith) ſome feare of condemnation in that laſt day may aſſaile our minds, wherein the Lord will render to every one according to his workes: therefore that this temptation may bee met with, it is ſaid further, that Chriſt, which is our interceſſour, ſhall alſo bee our Judge. And this is the meaning of that arti-

Mat. 16. 27.

article, wherein wee beleeve that hee ſhall come to judge quicke and dead; even that we might be without all feare of condemnation : and contrariewiſe, certainely knowe, that by the ſentence of the Judge himſelfe, we ſhall obtaine ſalvation.

Frō thence he ſhal come to judge quicke and dead.

Theoph. Who are thoſe quick and dead, who thou ſaieſt ſhall be judged by Chriſt?

Matth. The quicke are they which at that day ſhall be alive, *who*, as S. *Paul* ſaith, 1. *Cor.* 15. 52. *ſhall be changed in the twinkling of an eye* : and the dead are they, whom death before ſhall have taken out of the company of the living.

Theoph. But is it neceſſary that the dead ſhould riſe againe in that day, of whom judgement was given before, whether they be good or evill?

Matth. Theſe things ſhall not let their appearing at that day :

day: and that for two cauſes;

1 The firſt, becauſe that firſt judgement pertaineth onely to the ſoule: but the latter to the whole man.

2 The other is, that the particular judgement may be proclaimed before all men, and ſo there may be a more manifeſt declaration of God his righteouſneſſe. Therefore the Scripture affirmeth, that in that day both good and bad ſhal be judged by Chriſt, according to their works: which without doubt ſhall be brought to light, as it were manifeſt teſtimonies either of the faith, or the unbeleefe, lying hid in the heart, although faith it ſelfe, or unbeleefe in thoſe that come to yeares be. ſpeciall cauſes, either of the ſalvation or damnation of men: as it is declared by the Judge himſelf; *He that beleeveth in me, is not condemned: but hee which beleeveth not, is condemned already,*

already, becauſe hee hath not beleeved in the name of the only begotten Sonne of God, Joh. 3. 18. & 5. 24.

Theoph. I doe now at length acknowledge all the articles which appertaine to the faith of Chriſt, to bee indeed profitable, yea, neceſſary to the eſtabliſhment of our faith: I would notwithſtanding know, why in the Scriptures his death onely is for the moſt part ſpoken of; as in that place of St. *Paul: Wee are reconciled by the death of his Sonne,* Rom. 5. 10.

why Chriſts death is mẽtioned oftner in the Scriptures than the other things he did for us.

Matth. By ſuch kind of ſpeeches, the Scripture, deſirous of brevitie and ſhortneſſe, for the chiefe part nameth the whole. Nevertheleſſe, ſometimes his reſurrection alſo is joyned; becauſe in it Chriſt overcame death: whereupon it is, that the force of Chriſts death hangeth upon his reſurrection. *For if Chriſt be not raiſed up,* ſaith *Paul,*

Rom. 4. 25.

our faith is vaine, 1 Corinth. 15.14.

This alſo is to be noted by the way, that the death of Chriſt is not ſeldome underſtood by his blood, becauſe that powring out of his blood, amongſt other things which he ſuffered for us, is very excellent and notable.

Theoph. Bring forth ſome teſtimonies for it.

Matth. They are to be found every where in the holy writings. *Peace being made by the blood of Chriſt, by him hee hath reconciled all things to himſelf, as well thoſe that be in earth as thoſe that be in heaven*, Col. 1.20. that is to ſay, both thoſe that be in the Church already received into heaven, as thoſe that bee yet in the militant Church below.

Wee were redeemed not with corruptible things, as ſilver or gold: but with the precious blood,

as

as of a Lambe without ſpot, and undefiled, even of Chriſt, 1 Pet. 1. 19. We are juſtified by the blood of Chriſt. Rom. 5. 9.

The third part of the Apoſtles Creed, which is of faith in the holy Ghoſt.

Theoph. We have proceeded farre enough concerning faith in Chriſt. Now therefore we muſt come to the third part of the Creed, which is of the holy Ghoſt, whereunto thou diddeſt attribute, that it doth ſanctifie us, and joyne us with Chriſt. But there be two things which I will propound unto thee to be declared.

1 Firſt, wherein that ſanctification ſtandeth.

2 Secondly, in what ſenſe thou ſaieſt, that we are by the holy Ghoſt joyned with Chriſt,

foraſmuch as even now thou aſcribedſt that unto faith.

Mat. The ſanctification which the holy Ghoſt worketh in us, ſtandeth herein, that it amendeth the corruption planted in our mindes, and repaireth the decay of our ſoules, otherwiſe caſt away and undone by originall ſin.

Theoph. Declare to me the effects of that repairing.

Matth. Firſt of all it lighteneth our mindes, ſo as we doe acknowledge the true God in Chriſt, and yeeld him the worſhip due to his Majeſty.

Secondly, it reformeth our hearts, working faith in them, which piety or godlineſſe followeth, that is to ſay, the love & feare of God, from whence alſo ſpringeth repentance it ſelfe: for this faith which lyeth hid in the heart, ſheweth it ſelfe as it were viſible to the eyes. But the ſanctification,

ctification, whereof we ſpeake, is not ſeldome called by the name of regeneration.

Theoph. Why is it called alſo by this name?

Matth. Becauſe, when the holy Ghoſt, by his grace and vertue, worketh in us ſtedfaſtly to beleeve the things which in former times wee condemned, and that truely repenting, we doe the things which be directly contrary to our former actions: we do in very deed ſeem to be borne againe, and to be made new men, as S. *Paul* ſpeaketh: And verily, all the parts and qualities of our ſoule are ſo reformed, as they may ſeem to be altogether changed. Epheſ. 4. 24. 2 Cor. 5. 17.

Theoph. Therefore this ſanctification, or regeneration, is nothing elſe, but the repairing of the Image of God, which was loſt in *Adam*. What our regeneration or ſanctification is.

Matt. Thou judgeſt rightly, &

St. *Paul* himſelf teſtifieth this, when hee ſaith, that *we have put on the new man, which is renewed into the knowledge, agreeable to the Image or likeneſſe of him that created him*, Col. 3. 10. But Chriſt is he, by whom that likeneſſe of God is brought from heaven unto us, and communicated by ſpirituall regeneration, even as *Adam* by carnall generation hath made us partakers of ſinne with him.

Theoph. Thou ſpeakeſt of two generations, very much differing the one from the other, I mean, the firſt, which we have from *Adam*, from that which Chriſt worketh in us by his Spirit.

Matth. Verily, by that firſt generation wee are borne unto ſinne, but by this latter wee are borne unto righteouſneſſe.

By the firſt we are borne children

dren of wrath, by the latter children of God.

By the first we are borne unto death, by the latter unto everlasting life. And for this cause Christ said to *Nicodemus*, *Except a man bee borne againe, hee cannot see the Kingdome of God.*

Theoph. Hitherto I have heard what sanctification or regeneration is, namely, that it consisteth in the understanding of heavenly things concerning our salvation; and in the reformation of our heart and will, which causeth us to beleeve in God through Christ, and to obey him. But how is it that the Apostle, whom thou citedst speaking of this repairing, maketh mention onely of the understanding, and not of the will? For he saith, that we have put on the new man, which is renewed into knowledge agree-

able to the image of him that created him.

Matth. In that place indeed there is onely mention of knowledge; but under the name of knowledge are underſtood both holineſſe of life, and reformation. Which alſo in another place, are by name ſpoken by the ſame Apoſtle, when hee ſaith, that *That new man is put on which is created after God in righteouſneſſe and true holineſſe*, Epheſ. 4. 24. Thou ſeeſt that in thoſe places one part is taken for both, becauſe they are at once or together reformed by the holy Ghoſt, although in divers manner: For to ſome he giveth more knowledge than reformation: And contrariwiſe, to ſome others more zeale and reformation than knowledge.

Theoph. But how is it, that there bee many alſo found, to whom

whom there is given more than common knowledge of God, and of his truth, whoſe life notwithſtanding is moſt wicked?

Matth. Indeed I grant this, that God ſometimes giveth even to the unfaithfull ſome knowledge of his truth, which alſo for the moſt part is coloured with great words, and externall ſhew. But it is not the right knowledge of the true God, which is alwayes joyned with his obedience. Neither indeed can any man know him, but hee is ſtraightwaies beloved of him: but that love cannot ſtand, except wee doe obey his commandements. Therefore Saint *John* ſaith, *By this we know that wee know him, if wee keepe his commandements. Hee that ſaith, I know him, and keepeth not his commandements, is a lier, and the truth is not in him,* 1 Joh. 2. 3.

Theoph. But whether of theſe two be the better, either the knowledge of God, or the obedience of his commaundements?

Mat. Indeed knowledge is better than obedience, in this, that it begetteth in us both the love and obedience of God, but eſpecially, for that *by it we are tranſformed* (as the Apoſtle ſpeaketh, 2 *Cor.* 3. 18.) *from glory to glory*; that is to ſay, as it were by certaine degrees, as that knowledge getteth increaſe in us. Nevertheleſſe, that image or likeneſſe of God, doth not ſo expreſſly ſhine in us in knowledge, which for the moſt part lieth hid in the minde, as it doth in obedience, namely, while we live temperately, juſtly, and godly: for thoſe excellent vertues declare us not to be baſtards, but the true children of God.

Theoph. Why ſo?

Matth.

Matth. Becauſe as we are thought their children according to the fleſh, whoſe likeneſſe wee have concerning the body: ſo are wee accounted his ſpirituall children, whoſe ſpirituall likeneſſe wee ſhew in our workes.

Theoph. Thou calleſt the words of Chriſt to my remembrance, wherewith hee reproveth the Scribes and Phariſees, boaſting themſelves to be the children of *Abraham. If you were Abrahams children, you would doe the works of Abraham. You are of your father the devill, and the luſts of your father will you fulfill, Joh.* 8 39,40.

Matth. Very truely. Hereunto alſo may be referred that ſaying of Chriſt, which hee addeth after that he had exhorted us to holines of life; *That you may be the children of that your father which is in heaven,* Matth. 5. 45.

But

But this holineſſe and reformation of life are effects and fruits of repentance, wherof mention was made before by us, when wee ſpake of ſanctification.

Theoph. Let us therefore now ſpeak, ſomewhat of repentance: and firſt what is repentance?

Of repentance.

Matth. It is the hatred of ſinne, and an earneſt love of righteouſneſſe, by the which wee are continually ſtirred up to abhorre our vices, and are moved to doe good workes, not for feare of puniſhment, or hope of reward, but for that love wee beare towards God, which worketh in us, that with a joyfull heart wee are moved to his obedience, and with griefe goe aſtray from his commandements. And therein is the promiſe fulfilled, made unto us of God by his Prophets, namely, that hee will take from us the ſtony heart, in ſtead whereof hee

he will give us an heart of fleſh, wherein hee will engrave his Law, that wee may walke in his commandements. Hence it commeth, that the Law of God, which in former times was grievous, and hated of us, is now not only not grievous, but moſt acceptable & delightfull, even as it is written by the prophets. Jer. 31. 33. Ezc. 36. 26. Pſal. 119. 14. & 7. 47.

Theoph. How many parts of repentance be there?

Matth. Two. Namely, 1. The mortification or killing of the old man, that is to ſay, of the corruption which by reaſon of ſinne ſticketh within us; 2. And the reſurrection of the new man.

The ſame alſo be the parts of regeneration: for it is neceſſary that the holy Ghoſt doe firſt kill all evills, and even corruption it ſelfe, before it plant good things in our hearts. But that mortification hath its force from the death of Chriſt; of whom when

when wee are made partakers by faith, he doth not only blot all our ſinnes, but alſo cauſeth that we acknowledge them, and being acknowledged, doe hate them. Which thing S. *Paul* teacheth us in theſe wordes: *This we know, that our old man is crucified with Chriſt, that the body of ſinne might be weakened, that heereafter wee ſhould not ſerve ſinne, Rom. 6. 6.*

Moreover, the riſing againe of the new man, which, borrowing his force and efficacy from the reſurrection of Chriſt, worketh ſtrength in us, by meanes whereof from the heart wee apply our ſelves to the obedience of God; which alſo the ſame Apoſtle plainly teacheth, where he ſaith, *Wee are buried together with Chriſt by baptiſme into his death, that as Chriſt is raiſed up from the dead, into the glory of the Father, even ſo ſhould wee walke in*

in newneſſe of life, Rom. 6.4.

Theoph. Are then theſe two parts joyned together by ſo ſtrict a band, that the former can never be ſevered from the latter?

Matth. They are indeed: for it is impoſſible that any man ſhould bee partaker of Chriſts death, but the ſame alſo is partaker of the fruit of his reſurrection. The Apoſtle expreſly affirmeth it; *If we be grafted with Chriſt to the ſimilitude of his death, even ſo ſhall wee bee to the ſimilitude of his reſurrection*, Rom. 6.5. For this cauſe ſo often as the Scripture ſpeaketh of repentance, it doth not only ſimply underſtand ſome griefe conceived for our ſinnes, but reformation of life, and returning to a better courſe, which be witneſſes of that ſorrow lying hid in the heart. Therefore ſuch as brag of repentance, and yet doe not returne, nor give themſelves

to

to amendment of life, are liers, and doe mocke God himselfe.

Theoph. Thou saist truly: for in our common life, hee should bee thought to mock us, that said he was sorry he had done us wrong, and yet indeed continued in the thing it selfe. I do rest satisfied in this doctrine of regeneration. But by it, that is not a little confirmed which was before proved by thee in the Chapter concerning *Man*, namely, that man by his own nature is the servant of sin, which neither understandeth heavenly things that appertain to his salvation, neither hath any freedome or power to doe that which is good. For seeing those faculties and powers are given unto us by the spirit of regeneration, it is without doubt that wee lacke them, and therefore that we are altogether unable our selves to beleeve, or to doe well.

Matth.

Matth. Thou gathereſt well. But becauſe this doctrine, concerning mans free-will, before this time, being (as it is at this day) in controverſie, is notwithſtanding of great force to the eſtabliſhment of the glory of God, and of our owne ſalvation: although it hath before been declared by us, yet I will not think much to ſpeak of it again, and to confirme it by teſtimonies of Scripture. And firſt of all, concerning the true knowledge of God and of Jeſus Chriſt, which is the foundation of our ſalvation: Chriſt himſelfe ſaith; *No man knoweth the Sonne but the Father, neither doth any man know the Father but the Sonne, and hee to whom the Sonne will reveale him*, Marke 11. 17. *No man can come to mee, except the Father that ſent mee draw him*, John 6. 44. But concerning the will, and that power whereby we

Of mans free-will.

wee doe obey God, Saint *Paul* ſaith, *It is God that worketh in us to will & to perform it*, Phil.2. 13. Which alſo is confirmed of Chriſt himſelfe by a moſt fit ſimilitude, in theſe words; *As the branch can beare no fruit of it ſelfe except it abide in the Vine; even ſo neither can you, except you abide in mee. Hee that abideth in mee, and in whom I abide, the ſame bringeth much good fruit; for without mee you can doe nothing*, Joh. 15.4. Which things being ſo, what can man of himſelfe beleeve in the matter of religion, but errour and lyes? what is he able to doe when the queſtion is of worſhipping God, but all maner of vice and wickedneſſe? I will adde a place out of Saint *Paul*, wherein all this doctrine in one word is plainly ſet down. *You were dead in ſins and treſpaſſes*, Epheſ.2.1. He ſaith not, that *you were ſicke*, ſo as ſome little life

life was left in you,but,*you were altogether dead*. The ſelfe ſame thing alſo hee confirmeth afterward, when he ſaith: that,*in being regenerated by God,wee were raiſed up from the dead*, Epheſ.1. 5,6. If therefore the unregenerate man bee ſpiritually dead in ſins, it followeth that hee hath no more underſtanding in things pertaining to eternall ſalvation, than hath a dead man in the things of this life.

Moreover,if a man unregenerate be ſpiritually dead in ſinnes, hee hath no more power to doe a good deed, than a dead man hath to do the actions of the body. Therefore even as our ſoule giveth life to the body, ſo alſo the ſpirit of God is the life of our ſoule, being otherwiſe dead, and unable to beleeve or doe any thing that is good.

Theoph. Although I do wholly give conſent to this doctrine, which

wch I ſee hath expreſs grounds in the holy Scriptures, yet I will propound unto thee a certaine objection, ſometimes put forth to my ſelfe; about the anſwering whereof I found no ſmall difficulty: namely, that God ſeemeth to mocke us, who ſo often by the Prophets exhorteth us to turne unto him, and to keepe his commandements, if it were not in our power, at leaſt in ſome part, to doe this. Furthermore, that exhortations bee made in vain, the uſe of admonitions is but needleſſe, & that reproofes are but ridiculous, if it were not in the power of the ſinner not to ſinne.

Matth. They that meaſure the ſtrength of man by Gods commandements, bee altogether deceived. For Chriſt commandeth us, *Mat.* 23.37. *Thou ſhalt love the Lord thy God with all thy heart,*

heart, with all thy ſoule, and with all thy mind. And againe, *Bee you perfect as your Father which is in heaven is perfect.* But what is he which confeſſeth not, that he can never come to that divine perfection, nor love him with that love that is due? Mat. 23. 37.

Therefore, as it is notably written by *Auſtin*, God commandeth the things which wee cannot do, that we might know what wee ought to aske of him. Which indeed may appeare even by this, that every where by the Prophets, the Lord commandeth us to turne unto him, and to repent us of our ſinnes. But *Jeremy* anſwereth, *Convert mee Lord, and I ſhall bee converted,* Jer. 31. 18. When thou didſt correct me, I did repent. For this cauſe the ſame *Auſtin*, which handled this doctrine of free-wil moſt excellently, writeth in another place, O Lord give mee that In Euch. ad Lauren. De gra. & lib. arbit. 16. Ezc. 18. 30. Joel 2. 2. Conf. 1. 10.

that which thou commandeſt, and command what thou wilt.

Theoph. Indeed this is a ſolution or anſwer to that objection, not to be deſpiſed.

Matth. I do adde, that it may bee gathered out of Saint *Paul*, that exhortations to holineſſe of life, have not their foundation upon our naturall powers, but upon the promiſe of God, wherin hee promiſeth to be with us, not to help our Free-wil in part, but wholly and altogether himſelfe alone to make it good in us.

Theoph. Bring ſome places out of S. *Paul*, for the confirmation of this doctrine.

Matth. Writing to the Theſſalonians, when hee hath admoniſhed them to live blameleſly, juſtly, and ſoberly, in love and patience, hee prayeth to ſanctifie them, to the end they might be able to performe thoſe things: and

1 Theſſ. 5. 23. 24.

and at length ſaith, *Faithfull is he that hath called you, which will alſo doe it.* In another place alſo, after hee had exhorted the Philippians to *worke out their owne ſalvation with fear & trembling*; preſently he addeth: *For it is God which worketh in you both the will and the deed, even of his good pleaſure*, Phil. 2. 12, 13.

Theoph. What uſe is there of exhortations, admonitions, and reprehenſions to the unbeleevers?

Matth. They ſhall be a witneſſe againſt them, when they come to the judgement ſeate of God: For they ſhall the more bee convinced of rebellion againſt God, and of the hardening of their owne hearts.

Theoph. I am now well furniſhed againſt thoſe that ſhall hereafter ſet upon mee with that objection.

To conclude, it ſeemeth to mee,

mee, that this doctrine may fitly be referred to that, which ſometimes I have heard of thee; namely, that all the ſinnes of men be of themſelves, and not of God; but that their good workes, if they doe any, bee not of themſelves, but of God.

Matth. True. Neither is there any cauſe, why we ſhould feare to receive this for true doctrine, foraſmuch as it tendeth both to the glory of God, and the throwing down of ourſelvs, which is a moſt certaine marke, whereby wee may diſcerne or knowe true doctrine from falſe, according to the rule of Chriſt. Joh. 7. 18.

In what ſenſe the holy Ghoſt is ſaid to bee author of our union with Chriſt

Theoph. Now wee are to goe forward to the reſt. Wee have at large handled the firſt effect of the holy Ghoſt, let us therefore come to the other. How makeſt thou the holy Ghoſt the author of our union, or being made one with

with Chriſt, which, in the beginning of this Chapter, thou didſt attribute unto faith?

Matth. When I did attribute or give it to faith, I did it according to the uſe of the Scripture: but this I meant, that faith is the inſtrument, and as it were a ſpirituall hand, by the which wee doe receive Chriſt with all his gifts. In the meane time, this is to be underſtood, that the holy Ghoſt is author of them all. For the uniting of us to Chriſt, which is in heaven, is not done but by his owne divine power. Adde hereunto, that the holy Ghoſt begetteth faith in us, and thereby ſanctifieth us, that ſo we may be made fit to receive Chriſt, and apply him with all his gifts unto our ſelves.

The fourth part of the Apoſtles Creed: which is concerning the Church.

Theoph. We have expounded three parts of the Creed: it remaineth, that wee come to the fourth, which concerneth the Church. Now there come two things into my mind, whereunto I would have thee to anſwer.

1 What the Church is; And

2 Why thou ſaidſt, that by the working of the holy Ghoſt, wee are joyned with it.

What the Church is.

Mat. The word *Church* ſignifieth a company: in this place it is taken for the company of the faithfull choſen of God.

But although the Church bee onely one, which is the ſpouſe and myſticall body of Chriſt, yet it is wont to bee conſidered in two reſpects: 1 As

1 As it is inviſible; And
2 As it is viſible.

Theoph. What doſt thou underſtand by the name of the inviſible Church?

Matth. All the elect; which may bee divided into three ſorts,

Of the inviſible church.

1. The firſt, of them which already be received into heaven, who are therefore called the Triumphant Church; becauſe, having overcome all temptations and troubles, they enjoy the heavenly glory.

2 The ſecond, is of them which doe yet live in the earth.

3 The third, of them that are yet unborne. Now theſe three parts in that laſt day ſhall be gathered together into one body, and they ſhall be a Church altogether Triumphant and Glorious.

Theoph. Which is the viſible Church?

Of the visible Church.

Matth. The company of the faithfull, gathered together in the name of Christ, to bee instructed and confirmed in his faith, by the sincere preaching of the Word, as also by the right and lawfull use of the Sacraments; which are two most certaine markes, wherewith God would marke her out, and as it were set her forth to bee seen, that shee might be known of all her children, and they might be gathered unto her.

Now this is that which is called the Militant Church, because continually it warreth with the divell, the flesh, and the world.

Theoph. Why will God have all his children joyn themselves to the visible Church?

Matth. That hee may be worshipped of us, which is, when we doe agree together in calling upon him, and that hee, as a good housе-

houſeholder, may feede us with his Word, the ſpirituall foode; wherewith wee may bee daily ſtrengthened, untill hee bring us to the celeſtiall inheritance.

Theoph. What is the uſe of this article?

Matth. You ſhall moſt eaſily perceive it, if you doe but marke the teſtimonies of praiſe and commendation, wherewith S. *Paul* decketh the Church, which indeed are anſwerable to divers places of the Prophets. Now they bee three, and thoſe moſt excellent: For he termeth her,

1 The houſe of God. 1 Tim. 3. 15.
2 The pillar of truth.
3 The Mother of all the faithfull. Gal. 4. 26.

Theoph. Wee are to examine the reaſon of theſe titles given unto her. And firſt of all, Why doſt thou call it the houſe of God?

Matth. That we may underſtand, that God dwelleth in his Church, doth defend it,& guide it by his holy ſpirit. Even as Chriſt himſelfe ſaith : *Where two or three bee met together in my name, there am I in the midſt of them*, Mat. 18. 19.

Theoph. Why is it called the pillar of truth ?

Matth. Becauſe by the miniſtery thereof, God preſerveth his truth in the world.

Theoph. What is that truth ?

Matth. Chriſt himſelfe, when as hee is acknowledged to bee not onely very God and very man in one perſon, but alſo a Saviour and Redeemer; which is the moſt certaine truth, and moſt profitable to the beleevers : for by it they attaine eternall life. Which Chriſt himſelfe affirmeth in theſe words, *I am the Way, the Truth, and the Life*, John 14. 6.

Theoph.

Theoph. Therefore it followeth, that this Church which we beleeve, foraſmuch as it is the pillar of truth, cannot erre.

Matth. Indeed in thoſe points which appertaine to the perſon and office of Chriſt, it cannot erre; but in ſome other parts of doctrine it may erre; which falleth out not ſeldome.

Theoph. Why may it not erre in the things which concerne Chriſt, as well as in others?

Matth. Becauſe, by the teſtimony of S. *Paul*, Chriſt is the only foundation of the Church, which being taken away, it can no more ſtand, than an houſe without a foundation. 1 Cor 3.11.

Theoph. What if the Church erred in thoſe things?

Matth. It ſhould then not be a Church, but rather the Synagogue of Satan: ſeeing it had overthrowne or pulled downe Chriſt, the true foundation of it.

Of the foundation of the Church.

Theoph. But Chriſt ſeemeth to have ordained another foundation of the Church beſide himſelfe, namely S. *Peter* the Apoſtle, to whom hee ſaid, Thou art *Peter*, and upon this rocke will I build my Church.

Matth. The name of rock no way can or ought to be referred unto S. *Peter* himſelfe, although the words may ſeem to beare it. For S. *Paul* affirmeth, that *no other foundation can be laid by any, beſides that which is laid, which is Jeſus Chriſt*, 1 Cor. 3. 11. Moreover, how abſurd a thing ſhould it bee, that the Church which is inviſible, ſhould have her foundation in mortall man, and that which is more, one very weake, ſo as not long after he denyed Chriſt? Verily, it had need of a ſtronger foundation, that it may bee able to ſtand againſt ſo many aſſaults, wherewith it hath been, and ſtill is ſet upon

upon by the divel and the world, from the beginning.

Theoph. Deliver therefore the true ſenſe of theſe words of Chriſt to S. *Peter.*

Matth. Becauſe S. *Peter* had confeſſed Chriſt to be the Sonne of the living God, Chriſt anſwereth; *But I ſay, that thou art Peter*, Mat. 4. 18. Now he is called by that name which Chriſt had before given unto *Simon*, becauſe he was a living ſtone in the building of the Church, who acknowledged Chriſt to bee the Sonne of God, and therefore the chief ſtone of the Church. When therefore hee addes, *Upon this rocke I will build my Church*, that is referred to that rock which S. *Peter* himſelfe had confeſſed. *Auſtin* agreeth with this interpretation: for hee ſaith, The Church is built upon the rocke whereof even S. *Peter* had his name: therefore truely the Lord

Upon John tract. 12. 4.

ſaith; Upon that rock wil I build my Church, St. *Peter* had ſaid, Thou art Chriſt the Sonne of the living God. Upon this rocke therefore, ſaith hee, which thou haſt confeſſed, I will build my Church. For the rocke was Chriſt, upon the which foundation S. *Peter* himſelfe was builded: *For no other foundation can any man lay, but that which is already layd, which is Chriſt Jeſus*, 1 Pet. 2. 5. Theſe bee the words of that Father: wherewith alſo agreeth that which S. *Peter* ſaith, when he exhorteth the faithfull, that, as living ſtones, they would be built upon Chriſt, that chiefe ſtone. But hee proveth this out of the teſtimony of *Eſay*: *Behold, I put in Sion a chiefe corner ſtone, elect and precious, in whom whoſoever beleeveth, ſhall not bee aſhamed.* Hee addeth alſo out of the Pſalme: *The ſtone which the builders refuſed, is made the head*

of

of the corner, that is to ſay, upholdeth all the building.

Theoph. Hitherto wee have heard ſufficiently of the ſecond thing teſtified in the praiſe of the Church: wee muſt come to the third, Why is it called the Mother of us all?

Matth. Firſt, becauſe God therein hath begotten us with the incorruptible ſeede of his word. And then, becauſe he hath put us over unto it, as to a ſpeciall good Mother, to bee governed and brought up, that we may daily increaſe and grow in faith, untill wee attaine to the inheritance of our heavenly Father. Wherefore, whoſoever refuſe the government of their Mother, can neither have God for their Father, nor claime to themſelves any right in his inheritance.

Theoph. Let us conſider the very words of the Creed; & firſt of all, Why is the Church called holy? *Mat.*

Why the Church is called holy.

Matth. For two cauſes: the firſt and chiefeſt whereof is this, becauſe, as S. *Paul* ſpeaketh, *It is ſanctified after that he hath cleanſed it, by the waſhing of water, through the Word,* Epheſ. 5. 26. As if hee ſhould ſay, that it was made cleane from all ſin, by the precious blood of Chriſt, which is daily preſented unto us both in the Word and in the Sacraments.

The other cauſe is, for that the members of it, which indeed are regenerated and ſanctified by the holy Ghoſt, doe apply themſelves diligently to holineſſe of life: wherein by the benefit of the Miniſtery of the Church, they go forward every day ſomwhat. Notwithſtanding in themſelves it is certaine, they be defiled with many filthineſſes and ſinnes, which indeed are not imputed unto them: for they are partakers of Chriſts merits, by whoſe

whoſe help they obtain forgiveneſſe of ſinnes.

Theoph. Let us come to the other title of the Church: Why is it called Catholike or univerſall?

Matth. That wee may underſtand, it is not now tied to any certaine place or people, as wee read it was under the Law, before the comming of Chriſt: but that it is diſperſed and ſcattered throughout the whole world, and diſtinguiſhed into many members, which are particular Churches, gathered together in ſundry places, which notwithſtanding make one body of the Church: for they be endued with the ſame faith and hope in Chriſt.

Why the Church is called Catholike.

Theoph. It may ſeeme then, that the Church which was before the comming of Chriſt, was divers from ours.

Of the Church before Chriſt.

Matth. Thou gathereſt ill: for

for although in ſome circumſtances it differed from ours, yet it was one Church in ſubſtance, foraſmuch as both of them acknowledge,

1. One and the ſelfe ſame Father, God.

2. One Jeſus Chriſt, Redeemer, and Mediator.

3. Becauſe alſo that olde Church had the ſame hope with us, namely, to obtaine ſalvation by faith in him; by the which faith, the beleevers even then communicated with his body, and therefore were partakers of his gifts.

4. Becauſe they had the ſame miniſtery of the Word and Sacraments with us, as concerning the ſubſtance.

Theoph. But how could this bee, that the faithfull ſhould bee partakers of the true body of Chriſt, which was not yet born?

Matth. It was then indeed ſpiritu-

ſpiritually received by faith, as it is this day of us; this onely is the difference, that our faith looketh to Chriſt now long agoe manifeſted; but the faith of thoſe Ancients looked to Chriſt, which was not then come. Neither were they therefore excluded from the true partaking of him. For all thinges are preſent with God. Hence is that of S. *John*, *The Lambe* (meaning Chriſt) *ſlaine even from the foundation of the world*, Apoc. 13. 8.

Chriſt alſo affirmeth the ſelfe ſame thing, when he ſaith, *Abraham rejoyced to ſee this my day, and he ſaw it, and was glad*, Joh. 8. 56.

Theoph. But be there any places of Scripture, whereby this may bee determined, that the faithfull, which were under the Law, were truly and indeed partakers of Chriſts body?

Matth. There be. For Saint *Paul* ſaith, that *all the Fathers did*

did eate the ſame ſpirituall foode with us, *and that they all dranke the ſame ſpirituall drinke : for they dranke of the ſpirituall rocke that followed them, and that rock was Chriſt*, 1 Cor. 10. 3. By which words hee meaneth, that the Fathers by their Sacraments did no leſſe communicate with the body of Chriſt and his gifts, than wee doe at this day by ours.

Theoph. What then is the difference betweene their and our Church?

Mat. There be reckoned not one, but foure :

Firſt, becauſe the old Church did ſet forth Chriſt his death and reſurrection darkely, by certain outward ceremonies ; as ſacrifices, lights, waſhings, and ſuch other, which of the ſame Apoſtle are called *ſhadowes of things to come, but the body is Chriſt*, Col. 2. 17.

Where-

Wherefore, ſeeing that by his comming hee hath put an end to thoſe ceremonies, hee hath now diſcovered & manifeſted himſelf farre more openly to us. For he commeth forth, as it were in the mid-day, abounding with his gifts, that every one may ſee and know them. For this cauſe the Apoſtle compareth the Fathers which lived under the Law unto children, which did learne as it were their letters and firſt grounds, to give us to underſtand, that we may be called learned and skilfull, if we be compared with them.

This therefore is the firſt difference.

Theoph. Declare the ſecond.

Matth. This conſiſteth in amendment of life: for as the knowledge of Chriſt is greater, ſo alſo the efficacy and working of the holy Ghoſt is far greater, which mortifieth our fleſh, ſo

so as we doe more earnestly obey his commandements, according to the promises declared by the Prophets; *This is the covenant which I will make with the house of Israell: After those dayes* (saith the Lord) *I will put my Law in their inward parts, and will write it in their hearts, Jer.* 31. 33. *I will put my spirit within you, and will cause you to walke in my statutes, and to keepe my judgements, that you may doe them, Ezek.* 36. 27. Yet not that the godly before the comming of Christ, were without the spirit of regeneration, but that wee might be taught how the Lord in the very comming of Christ, by whose bloud hee renewed the covenant with us, did more aboundantly bestow his gifts upon his people. For this cause, the Lord suffered not a few blemishes of the Israelites, which among us were not to be borne: no otherwise,

wiſe, than as a moſt wiſe Father will beare with many childiſh faults of his ſons, as long as they bee children, but when they bee come to yeers, he will in no caſe beare them.

Theoph. I would have thee ſhew me ſome example.

Matth. I will alledge one. The bill of divorcement, which was nothing elſe but a liberty to put away the wife, even for the ſmalleſt cauſe. But the Lord affirmeth, that it was permitted to the Iſraelites *for the hardneſſe of their hearts*, Mat. 19.8. that is to ſay, as well for their rudeneſs, as for their infirmity. Notwithſtanding hee ſheweth, That for the time to come it was not lawfull, but for fornication.

Theoph. But it may bee objected, that wee are ſo far off from excelling the fathers of the Iſraelitiſh Church in holineſſe and ſanctimony of life, that contrariwiſe,

wiſe, there be not a few of them found, which did a great deale goe beyond us, ſuch as were *Moſes, Elias, Daniel*, &c.

Matth. When wee ſpeake of the difference betweene the Church of the Iſraelites & ours, wee muſt not alledge ſome ſpeciall gifts granted to ſome ſpeciall men, but it muſt be conſidered, what was the whole body of that Church, for therein ſtandeth the difference.

Theoph. Declare the third difference.

Matth. It is herein, that everlaſting life was obſcurely & darkly offered to the Iſraelites, wrapped or folded up in earthly promiſes. For they were children, as S. *Paul* ſpeaketh, whoſe age farre more eſteemeth ſome ſmall things, than thoſe that bee of the beſt value. But now after we be come to age, & are taught the Goſpel, by meanes whereof the

the benefit of eternall life is much more plainly made known unto us, we are in the very right way, led to the hope and meditation of it, neither doe wee ſtay in theſe earthly and fraile things. And this was the cauſe why the Fathers under the Law eſteemed this life more than wee ought to eſteeme it.

Theoph. Now remaineth the laſt difference.

Matth. It is that whereof by the way wee made mention: namely, that the Church under the Law was as it were bounded with the borders of Judea, or ſhut up within that countrey. But now it is ſcattered throughout the whole world, neither is it tyed to any place.

For this cauſe, Chriſt, when he ſent forth his diſciples to preach the Goſpel before his death, in plain words forbad them to goe to the Gentiles, but *to the loſt ſheep*

ſheep of the houſe of Iſrael, Matth. 10.5. But after his reſurrection, when hee had put an end to the ceremonies of the Law, hee biddeth his Apoſtles, going into all the world, to *preach the Goſpel to every creature*, Mar. 16.16.

Behold what the differences bee betweene the Old and our Church. Now theſe have been the cauſes, that the books of the Bible, which reſpect the ſtate of the Church before Chriſt was borne, had the name of the old Teſtament; and thoſe which were written after his reſurrection, are called the new Teſtament, or the new Covenant: yet not that there bee two Covenants, or two Teſtaments betwixt God and his Church: for there is onely one, which is diverſly conſidered.

Theoph. Let us goe forward to the reſt. What is the reaſon why wee ſay, I beleeve the Church,

Church,& not,I ſee the Church?

Matth. Although particular Churches be ſeene of us, yet becauſe there is intreated of the univerſall Church, which wee cannot behold with the eyes of the body, therefore we doe not ſay, I ſee, but, I beleeve the Church. I adde moreover, that the Church properly is no other but that company of the elect. For the hypocrites and reprobates, which are mingled with the particular Church, are not mẽbers of the univerſall Church. I doe adde furthermore, for a larger declaration hereof, theſe two arguments: Firſt,

1. That it falleth out not ſeldome, that by the perſecutions of the enemies, the Church is ſo ſcattered, that it ſeemeth almoſt to bee cleane put out. Howbeit it is not ſo, but onelie for a time it is removed from our ſight, even as the wheat lieth hidden under

under the chaffe. Which indeed came to paſſe in the dayes of *Elias*: for the Prophet complained that *hee alone was left*. For hee thought that all the people were fallen away from the true religion. Notwithſtanding the Lord anſwered: *There be remaining unto mee ſeven thouſand, which have not bowed their knee before Baal.* Therfore when the Church is hidden, either in the whole or in the parts, yet ought wee not thereupon to ceaſe to believe that it is. For the Lord ſaid by the Prophet, that Iſraels *ſeed ſhould not faile, as long as the Sun and Moone ſhall be in the heavens.* The ſame thing doth Chriſt confirme, when hee ſaith, that it ſhall never bee, that the gates of hell ſhall overcome the Church, that is to ſay, that neither the Divell nor his Angells ſhall ever be able to bring to paſſe the finall or utter deſtruction of the Church, how-

1 Kin. 19. 11.

Jer. 31. 26.

howſoever God ſometimes ſo give them the bridle, that is to ſay, ſuch liberty, that they bring upon it great calamity. The Church therefore may moſt fitly bee compared to that buſh which *Moſes* heretofore ſaw in the wilderneſſe, which burnt in the fire, and was not conſumed. *Exod.*3.2

Theoph. How doth the ſpeech of the gates of hell, whereof Chriſt maketh mention, agree with the practiſes, deceits and counſels of the Divell?

Matth. It is a ſimilitude or likeneſſe taken from commonwealths, in the which, in former times, judgement was uſed at the gates of their cities, where alſo the ſtore of Armour & muniton of wars was kept. Hereupon it grew, that commonly in ancient times the gates were taken for ſtrength and counſell. Gen.24.60. Jud.5.8.

Theoph. Bring forth the other

argument, by the which thou maiſt prove that the Catholike Church is to be beleeved.

Matth. It is drawn from this: that although in it there have alwaies been many elect (ſeeing the Word of God is never preached in vain) yet nevertheleſſe all they that joyne themſelves to particular Churches, doe not ſtraightway belong to the univerſall Church, that is to ſay, are not by and by of the number of the faithfull and choſen. For as (ſaith S. *Auſtin*) there be many ſheepe without the ſheepfold of Chriſt, wch God in his time will call: ſo there bee many wolves in the very Church, whoſe hypocriſie the Lord in their time will diſcover. Therefore, to uſe the words of the Apoſtle, 2 *Tim.* 2. *God onely knoweth who be his.* And this is the cauſe, why making mention of the inviſible Church, I comprehend under it the

Hom. 45. upon John.

the elect of God, ſtill living in the earth.

Theoph. But are the elect themſelves, being called of God, and joyned to the particular Churches, uncertain of their ſalvation?

Matth. No not ſo. For each of them may know their owne faith, by a diſcerning thereof put into them by the holy Ghoſt; but anothers faith they cannot. The word of beleeving containeth all theſe things. For it is, as if thou ſaideſt, I beleeve that there is a certain company of the faithfull & elect in the Church, which God defendeth in this world, of whoſe number I certainely know that I am. In the meantime, Chriſtian charity requireth this, that we judge well of all thoſe that have joyned themſelves to particular Churches, ſo long as they ſhew themſelves tractable, and doe

obey admonitions.

Theoph. It commeth to my remembrance, that the article of the Church is ſet after the article of the holy Ghoſt, becauſe the holy Ghoſt beareth witneſſe within us, that we be members of it.

Matth. Not onely for this cauſe, but eſpecially becauſe it is gathered together by the divine working of it, by the which indeed wee are knit together into one body with Chriſt, and are partakers of all his gifts: that is to ſay, the merit of his death is communicated unto us, by the which wee obtaine forgiveneſſe of ſinnes; the force alſo of his reſurrection is imputed to us, whereby wee ſhall riſe againe glorified in that laſt day, and ſhal live eternally with him. All which things are in the Creed in exact order ſet down preſently after the article of the Church.

Theoph.

Theoph. Hitherto wee have ſpoken ſufficiently of the true Church: and ſo wee have diſpatched the firſt point that I propounded. Let us therefore come to the other. What is the reaſon that thou ſaidſt, wee were no leſſe joyned by the holy Ghoſt with the Church, than with Chriſt?

Of the communion of Saints.

Matth. Becauſe it cannot joyn the faithfull with Chriſt, but it doth alſo joyne them together among themſelves, even as the members cannot be joyned with the head, but they bee alſo united together into the body. Now this is a moſt fit ſimilitude, and beſt agreeth to the union which we have with Chriſt. For as the head, if it bee joyned with the members, guideth them, nouriſheth them, and giveth them life and motion; even ſo Chriſt performeth all theſe things to his Church, with the which hee is

made one by the working of the holy Ghoſt. For this cauſe is this ſentence ſo often repeated of the Apoſtle; Chriſt is the head of the body of the Church. The faithfull are the body of Chriſt, and members for their part. Therfore Chriſt himſelfe giveth his own name to the Church, as when hee reproved *Paul*; *Saul, Saul, why perſecuteſt thou mee?* Acts. 9. 4. and this he doth becauſe the head and members bee one.

Col. 1. 18.
1 Cor. 12. 27.

A ſhort expoſition of the Apoſtles Creed.

Theoph. Thou haſt made me to underſtand all the articles of the Apoſtles Creed: Nevertheleſſe, to the end the things which thou haſt ſaid may ſticke the faſter in my mind, I deſire that the ſumme of the ſame articles may be

bee againe laid forth in ſome ſhort Paraphraſe, or expoſition, as alſo to bee taught how the faithfull may apply them to themſelves.

Matth. Thou deſireſt a thing (except I bee deceived) not unprofitable. Therefore every one may comprehend the ſum of the Creed, and apply it to himſelfe, in theſe words; I put my whole truſt in God the Father, as in him which will bleſſe mee. For I doubt not, ſeeing hee is the Father of Jeſus Chriſt, but he is alſo my Father, and therefore loveth me perfectly and infinitely, even as hee himſelfe is perfect and infinite.

I beleeve in God the Father.

Now, that will of his cannot bee hindered by impotency or weakneſſe, as that of our earthly parents is wont to be. For hee is omnipotent, and hath all creatures, as well thoſe that bee in heaven, as thoſe that bee in earth,

Almighty, maker of heaven and earth.

in his hand to doe mee good, to keep me ſafe from all ſinnes, and to help me in all my neceſſities, ſo far forth as hee himſelfe ſhall know to be expedient for mee: who alſo doth ſo keep-in, bridle, and hold back the divell and all mine enemies, that they cannot by any meanes hurt me.

And in Jeſus Chriſt his only Son our Lord.

I doe alſo put my whole truſt in Chriſt Jeſus our Lord, the only Sonne of God, of the ſame eſſence with the Father and the holy Ghoſt, who came downe into the earth that hee might lift mee up into heaven, which was made man, to the end hee might have the ſame God with mee, and I might have the ſame Father with him. For theſe be his words, *I aſcend or goe up to my Father, and your Father, and my God, and your God*, John 20.17.

Who alſo, that hee might reconcile mee to God the Father,

was

was conceived by the holy Ghoſt, and borne of the Virgin *Mary*: Moreover, under *Pontius Pilate* he ſuffered all the reproaches which I had deſerved. For he was bound as a guilty perſon, that I might be looſed out of the chaine of the diuell and ſinne. He was condemned of an earthly Judge, notwithſtanding he were moſt juſt and innocent, that I, which am guilty of innumerable tranſgreſſions, might be diſcharged before the tribunal ſeate of the heavenly Judge.

Which was conceived by the holy Ghoſt, borne of the Virgin Marie, ſuffered under Pontius Pilate.

Who in ſcorne was clothed in purple, and crowned with a crowne of thorns, that he might make mee partaker of his glorious crowne, and kingly dignity.

Who was nailed to the Croſſe, dead and buried, that hee might deliver mee from the curſe of death, and ſlavery of ſin, and the tyranny of the divell.

Crucified dead and buried.

Who for mee deſcended into

Hee deſcended into hell.

hell, while as he in the very time of that passion, suffered both in soule and body, the fearfull torments of the wrath of God, which I had deserved, & wherewith I should for ever have bin overwhelmed in hell: who also the third day rose againe from the dead, that for my sake death being fully overcome, he might give me life.

The third day he rose againe from the dead.

He ascended into heaven.

Who finally ascended into heaven, from whence I was banished for my sinnes, that hee might set open a passage for mee into it, & might in my name take possession of the heavenly kingdome.

Sitteth at the right hand of God the Father almighty.

But now he sitteth at the right hand of God the Father Almighty, and there continually maketh intercession for me with his Father, and offered for mee the merit of his death, that so hee may become mercifull unto me.

I beleeve also that at the last day he shall come visibly downe from

from the heavens to judge both quick and dead. Neither is there any cauſe why I ſhould feare or be affraid of condemnation, ſeeing I ſhall ſtand at the judgment ſeat of that Judge, which is alſo my Patron and Advocate. I doe therefore aſſuredly know, that he will give ſentence on my ſide & abſolve me, that I may be partaker of his glory.

Frō thence he ſhalcom to judge the quick and dead.

I doe alſo put my whole truſt in the holy ghoſt, which is God of the ſame eſſence with the Father and the Son, who alſo hath joyned me with Chriſt, and ſanctified me in him.

I beleeve in the holy Ghoſt.

Which beareth witneſſe with my ſpirit, that I am the child of God.

Which maketh requeſt for me with ſighes that cannot bee expreſſed.

Which comforteth mee in adverſity.

Which kindleth a deſire in us to

to lead our lives in the obedience of God, ſtrengtheneth us, & finally giveth us the gift of perſeverance to the end. Confirmeth and ſtrengtheneth mee againſt all temptations. If at any time I fall, he raiſeth mee up by true repentance, and aſſureth me of his aſſiſtance with his power, even unto death.

The holy Catholike Church.

I beleeve the Catholike Church, gathered together by the power of the holy ghoſt, that is to ſay, the company of the faithfull choſen of God, which are ſcattered throughout the whole world, of whoſe number, I doe certainly know my ſelfe to bee one.

The communion of Saints.

I beleeve that all wee which are faithfull, are ſo united and joined with Chriſt our head, that we are made partakers of his gifts, that is, of the merit of his death, and the power of his reſurrection.

Where-

Whereupon I am aſſured of the full forgiveneſſe of my ſins, and of my glorious reſurrection in the laſt day (which the partaking of eternall life ſhall follow) together with all the faithfull & elect, with whom he ſhall for ever be praiſed of mee in the heavens.

The remiſsion of ſins, Reſurrection of the body. The life everlaſting.

Theoph. I have verily heard of thee an excellent Paraphraſe or ſhort expoſition of the Apoſtles Creed, and ſuch a one as doth not a litle ſerve for edification. But that thou maieſt provide for, and helpe the memory of the unlearned, draw all this into as ſhort a ſumme as thou canſt.

Matth. It cannot be made ſhorter than if thou ſay: I put the whole hope of my ſalvation in one Jeſus Chriſt crucified, who being given unto me by the mercy of the Father, communicateth himſelfe unto mee by the power of the holy Ghoſt, to make mee parta-

The ſum of the Creed.

partaker of the merit of his death, and alſo of eternall life. Now this agreeth with that which the Apoſtle ſaith: *Ieſteemed not to know any thing among you, but Jeſus Chriſt and him crucified.* 1 Cor. 2. 2.

Theoph. I am fully ſatisfied with this expoſition of the Apoſtles Creed, and it containeth many things, which bring no ſmall comfort to the hearers. And I beſeech our good and heavenly Father, to engrave them in our hearts by the working of the holy Ghoſt, that ſo we may earneſtly acknowledge and ſtedfaſtly beleeve that immeaſurable love wherewith hee loveth us in Chriſt Jeſus, by whom hee hath redeemed us from everlaſting death, and hath taken us for his children, that at length we may be heires of his kingdome.

Matth. But now night draweth on, wherefore I would adviſe

vise, that wee deferre the rest till to morrow : Farewell *Theophilus*.

Theoph. Fare you well also *Matthew*.

The end of the first Booke.

OF CHRISTIAN *Religion.*

Wherein the teſtimonies of our Salvation are *declared.*

THE SECOND BOOK.

CHAP. I.

Of good workes, by the which the faith that is hidden in our hearts is manifeſted, that it may be ſeen and knowne.

THEOPHILUS.

GOd ſave thee moſt dearly beloved *Matthew.*

Matth. God ſave thee alſo moſt loving *Theophilus.* Haſt thou thought upon the things which wee handled yeſter-day?

Theoph.

Theoph. Yea indeed, moſt diligently, inſomuch, as they occupied my minde in my ſleepe: whereof to make proofe, if it be not troubleſome to thee, I will comprehend them in a ſhort ſumme, which ſhall be as an entrance for us to the reſt.

Matth. Thou ſhalt doe mee a very great pleaſure.

Theoph. The ſumme of our ſpeech yeſter-day may bee referred to foure heads.

1 The firſt wherof, is of God, diſtinct in three perſons. Who alſo by his providence governeth all things, is moſt perfectly juſt, and moſt perfectly mercifull.

2 The ſecond is of man, who being by his owne nature, a moſt wretched ſinner, is guilty of eternall death before the judgement ſeat of God.

3 The third is of Chriſt Jeſus, whoſe death is a moſt preſent

ſent remedy for our ſalvation.

4 The fourth is of faith, whereby that remedy is applyed to us for our ſalvation.

Now, unleſſe I bee deceived, order requireth that we ſpeake of good workes, which doe neceſſarily cleave unto faith, and be effects of it. Moreover, ſeeing in the firſt two chapters of the former booke, it hath been declared what manner one God is, and the third and fourth chapters, what a one hee ſheweth himſelfe towards us; this one thing ſeemeth now to remaine, that wee underſtand, how we ſhould carry our ſelves towards him, that is to ſay, what workes are to be done of us, that wee may obey him, and be acceptable to his Majeſty.

Matth. Thou haſt very well delivered the ſumme of our yeſter-daies talke: I doe alſo allow the order propounded by thee con-

concerning good works.

This one thing remaineth, that you move your queſtions of them in ſome caſie method, to the end, that this place which of it ſelfe is ſomewhat intricate and doubtfull, may be plainly and cleerly handled of us.

Theoph. I have no eaſier method, than that which ſomtimes I learned of thee: namely, that all this diſcourſe bee brought unto three heads.

1 Firſt, what bee thoſe good works to be done of us, that we may pleaſe God.

2 How wee may performe thoſe workes.

3 And thirdly, to what end wee muſt doe them, and what is the uſe of them.

But in the former book, when wee ſpake of regeneration, wee did ſufficiently diſcuſſe this ſecond point. For we taught that man of himſelfe could doe no good

good thing, and that God by his ſpirit, wrought in us both to wil and to bee able to doe. Wee are therefore to examine the other two points which are behinde, which will cauſe us to divide this chapter into two parts, if it ſo ſeem good unto you.

I. *What good workes wee ought to doe.*

Theoph. Let us therefore come to the firſt part: namely, what good works are to be done that we may obey God.

Matth. Before wee goe any further, we are to call upon God, without whoſe guidance wee cannot thinke of, much leſſe perform any good thing. I do therefore beſeech our good God and heavenly Father, to give us the ſpirit of wiſdome and underſtanding, that the things which wee

ſhall

ſhall ſpeake of good works, may agree with the truth, ſo as they may tend to his glory, and the building of his Church. Now *Theophilus*, doe I anſwer to thy queſtion; that we muſt do thoſe good works to obey God, which himſelf hath commanded in his owne Law.

Theoph. Why ſo?

Matth. For he hath plainely forbidden to adde any thing to it, or take ought from it, and hath commanded that no man ſhould turne aſide from it, either to the right hand or to the left. Deut. 4. 2. Deut. 5. 32.

Theoph. What if men bee ſo raſh that they dare doe it?

Matth. The Lord will not accept their fooliſh devices for good workes, but will demand of them, that which in former times he demanded of the Iſraelites: *Who required theſe things at your hands?* Eſa. 1. 11.

Theoph. I confeſſe it to bee a moſt

moſt juſt and righteous thing, that the worſhip of God ſhould bee according to his owne preſcript, and not after the inventions of men: foraſmuch as we alſo, which are created of him, do require this of our ſervants, that they ſerve us according to our direction.

Matth. Right: for otherwiſe we might thinke our ſelves not the maſters, but the ſervants of our ſervants. Should it therefore bee righteous and juſt, that God which is our Creatour and Lord, ſhould allow that in us, which wee our ſelves condemne in our ſervants, as a thing unrighteous and unjuſt?

Theoph. Seeing they only bee good workes which God hath commanded in his law; let us ſee what the law of God is.

The Morall Law. Exod. 20. 2. Deut. 5. 6.

Matth. It is that which himſelfe delivered to his people by the hand of *Moſes*, which alſo with

with his owne finger hee wrote in two Tables of Stone, forty dayes after the deliverance of the people out of their bondage in Egypt, which is alſo commonly called the morall law; beginning thus, *Heare Iſraell, I am the Lord thy God.*

Theoph. Why is it called Morrall?

Theoph. Becauſe it entreateth of manners, as it appeareth by the etymology or true interpretation of the word. For it ſheweth us the vertues to bee followed, to obey God, as alſo the vices to be avoided, leſt wee incurre his diſpleaſure. But it is alſo called Morall, to put a difference between the Ceremoniall, which comprendeth the ceremonies preſcribed of God in the old Church, as alſo between the Judiciall or Politicall Law, which containeth judgements, and the penalties to bee inflicted upon ſuch

The Morall law diſtinct from Ceremoniall and Judiciall.

ſuch as breake this Morall Law.

Theoph. Is not this morall law the ſame doctrine whereof the Philoſophers wrote ſo many bookes, and which they called morall Philoſophy?

The Morall law graven in the minds of men as it were renued by Moſes, & expounded in many places of Scripture.

Matth. Yes verily. For it is nothing elſe but the Law of nature, which God hath ingraven in the hearts of men, which alſo, becauſe by little & little it wore out (for it was greatly darkened by ſinne) hee did as it were renew by the proclaiming and writing of it. Therefore concerning the philoſophers, they onely attained unto, and taught the ſhadow of that, the body whereof, and the very truth it ſelfe, is moſt briefely pourtraied or painted in this law; and is after beautifully ſet out in the proper colours, in the writings of the Prophets and Apoſtles. For the Prophets and Apoſtles, ſo often as they intreat of vertues and vices, be the true inter-

Interpreters of the Law.

Theoph. Wherefore ſaiſt thou that the Prophets and Apoſtles, when they ſpeak of vertues and vices, be the true Interpreters of this Law?

Matth. Foraſmuch as the Lord forbad to adde any thing to the Law, or take ought from it, it followeth neceſſarily, that it is moſt perfect, and that therefore whatſoever the Scripture doth in any place command or forbid us, ought of neceſſity to be referred unto the Law, and be accounted an expoſition of it. And indeed by this meanes hee would take away all excuſe from the tranſgreſſors of the Law.

Theoph. How?

Matth. Firſt, that no man ſhould pretend the largeneſſe of it as an excuſe, why he had not learned it by heart; the Lord would have it brought into ſo

The Morall law compriſed in very few words.

many precepts, as we have fingers upon our hands. Whereupon more than once it is called of *Moſes*, Ten words.

More largely declared

Afterward, leſt any by the ſhortneſſe ſhould ſeek to excuſe himſelfe, that he could not come to the underſtanding of it, the Lord would expound and declare his own mind more largely by his Prophets and Apoſtles.

The expoſition of the Morall Law.

Theoph. We are therefore to examine this Morall Law. How many parts be there of it?

Matth. The Lord himſelfe is the divider of it, and hath divided it into two Tables. In the former whereof, being perfected in foure Commandements, he would eſtabliſh true religion: for, it teacheth all the worſhip

2. Tables.

which

which he requireth of us. But in the latter, in fixe Commandements he hath taught, that love, friendſhip, & fellowſhip, ought to be kept amõg men: for in it he hath commanded all thoſe things which ſerve to maintaine peace and agreement amongſt us. Briefly, the firſt Table commandeth all thoſe duties which man oweth unto God: and the latter, all that man oweth to man, according to the will of God. For the commandements of the latter Table are to be referred to the former, that is to ſay, they ought to be kept, not indeed for our neighbours ſake, but for Gods ſake, who hath commanded them.

The ſumme of the Morall Law.

The firſt Table of the Law.

Theoph. Now we muſt come to the expoſition of the foure

Commandements of the firſt Table. I doe therefore demand of thee, what order thou thinkeſt meet to bee kept, that the whole matter may bee made the plainer?

The order of the firſt Table.

Matth. 1 My advice is, that in the firſt place, wee expound the Preface ſet before the Law.

2 Secondly, I will deliver ſome generall rules of ſpeciall good uſe, to give light to every Commandement.

3 Which things being ſet downe, theſe foure commandements of the firſt Table ſhall generally be expounded, and withall, wee will obſerve, how well they agree one with the other. And at length wee will come to the expoſition of each Commandement by it ſelfe.

The Preface of the Law.

Heare, O Iſrael, I am the Lord thy

thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

Theoph. I will follow the order which thou adviſeſt, and will beginne at the Preface of the Law. What then is the meaning of it?

Matth. Firſt, the Lord would have us attend to the hearing of the Law, when hee ſaith: *Heare Iſrael.*

2 Hee doth alſo challenge to himſelfe power, and the right of authoritie in theſe words; *I am the Lord:* wherein he ſheweth, that we owe him obedience as unto our Lord.

3. But becauſe hee requireth of us, not a conſtrained, but a voluntary and willing obedience, hee allureth us unto it, by a rehearſall of his love towards us, and that is propounded in theſe words, *Thy God*: that is to ſay, which doth imbrace thee with

good will and fauour.

Finally, he bringeth forth a notable teſtimony of that love, when hee ſaith; *Which brought thee out of the Land of Egypt, out of the houſe of bondage.* In which words he declareth the ſelf ſame thing: as if he ſhould ſay; I have delivered you from the tyranny of the Divell & Sin, that I might bring you to eternall life. For that temporall benefit, in times paſt beſtowed upon the people of Iſrael, was a type or figure of the ſpirituall deliverance of the Church.

Theoph. But the Lord ſeemeth not to ſpeak to us in theſe words, *Heare Iſrael,* but onely to the Iſraelites that came of *Abraham,* and *Jacob,* to whom the name of *Iſrael* was given by the Angel.

Matth. The Apoſtle witneſſeth, that all they that bee of faith, are the children of *Abraham.* And therefore in the name of

Gal. 3. 7.

of *Iſrael*, all the faithfull are ſpoken unto: and yet not that the unfaithfull and unbeleevers are exempted from keeping of the law; but becauſe they have not eares to heare, much leſſe an heart to underſtand, therfore the Lord ſpeaketh not unto them.

Theoph. I have attained the ſenſe and meaning of this Preface. Now declare thoſe general rules, which thou ſaidſt gave light to the underſtanding of the Law.

Matth. They bee three: the firſt whereof is this, that when God commandeth good, he doth not onely forbid the evill that is contrary unto it, which alſo is done in the lawes of men; but when hee forbiddeth evill, hee commandeth the good that is contrary unto it: and this is peculiar and proper to the Law of God. For example: When God forbiddeth us to take his name in vaine, hee doth on the contrary

ſide command that we hallow & honour it. When he forbiddeth, that any man ſteale, he commandeth us to give our ſelves unto charity. And ſo of the reſt of the commandements.

Theo. Why are almoſt all the commandements delivered rather negatively than affirmatively, that is to ſay, ſo as they rather forbid evill, than command that which is good?

Matth. Indeed that is well marked of you: for onely two, namely the laſt of the firſt Table, wherein the obſervation of the Sabbath day; and the firſt of the ſecond Table, wherin the honour of parents bee commanded, bee pronounced affirmatively, all the reſt negatively, and ſo forbid evill. But this was done that wee might underſtand, that no man can give his mind to that which is good, before he have laid aſide the evill that is contrary to it. Even

ven as we ſee that thorns muſt be firſt pulled up, before good ſeed bee ſowne. Therefore the Prophet calling the Iſraelites to repentance, ſaith; *Plough up your fallow ground, and ſow not among thornes.* Moreover, every where in the holy Scriptures is this order kept, that firſt it forbiddeth evill, before it command good: as where the Prophets ſay; *Ceaſe to doe evill, learne to do well: Decline from evill, and do that which is good.*

Jer. 4. 3.

Eſay 1. 6. Pſal. 34. 19.

Theoph. Let us come to the ſecond rule.

Matth. The Lord minding to forbid divers evils of the ſame kinde, hee comprehended them in the name of the greateſt, and as it were the chiefeſt, to the end we might know, that the ſinnes which ſeeme to bee moſt ſmall by the judgement of men, are accounted with God of the ſame nature with that under the which

they be forbidden: As for example. When God would forbid murthers, revenges, injuries, and privie hatreds, he comprehended them all under the word *Murther*, to teach us, that hee which hateth his brother, is a murtherer; as St. *John* ſaith. The ſame is to bee ſaid of him, which looketh upon a woman to luſt after her: for Chriſt affirmeth, that ſuch a one hath committed adultery in his heart.

1 Joh. 3. 15.

Matth. 5. 28.

Theoph. The third rule is behind.

Matth. When any vice is forbidden, not onely they be forbidden that be of the ſame kind, but alſo all the degrees by the which men come unto them, yea, and all ſuch things, which by any means may miniſter occaſion of falling into ſuch vices. On the contrary ſide, when vertue is commanded, all thoſe things bee commanded, that may draw us on forward to it.

Theoph.

Theoph. Having now delivered thoſe generall rules, wee are to conſider the coherence or agreement of the foure commandements of the firſt Table, according to the order which you did preſcribe.

How the four cõmandements of the firſt Table agree together.

Matth. I did therefore ſet downe this order, becauſe it wil bring greater light to each commandement. Thou haſt heard already, that in the firſt Table, God hath commanded the worſhip due unto him. Therefore wee ought to worſhip him no leſſe in our bodies, than in our ſoules, as hee that is a Creator of both.

In the firſt commandement, hee ſetteth out the duty of our ſoules: for hee ſheweth what inward knowledge he requireth of us.

In the ſecond, hee reformeth the diſpoſition and behaviour of our bodies, in the things which apper-

appertaine to his worſhip. And together condemneth Idolatry, wherein men doe chiefly ſinne againſt this commandement.

In the third, hee reſtraineth our ſpeech: for by it wee ought to declare that inward worſhip.

In the fourth he appointeth a certain day of the week, wherein thoſe things may bee called to practiſe, as well thoſe before mentioned, as thoſe alſo which be commanded in the latter Table; and this indeed is the cauſe, why it is placed betweene both the Tables.

The firſt Commandement.

Thou ſhalt have none other Gods before my face.

Theoph. Let us at length come to the ſpeciall expoſition of the firſt commandement. What the meaning of it is, is ſufficiently under-

underſtood by that which hath been ſaid. Let us therefore ſee what be the parts of it, then let us follow each of them in their order.

Matth. Seeing this commandement is delivered Negatively, by our firſt rule, it containeth the Affirmative under it. Therefore it is to be divided into two parts.

1 In the firſt, which is not expreſſed, hee will have us to acknowledge him for our God.

2 In the latter, which is indeed expreſſed, he forbiddeth that we acknowledge any other for our God, beſide himſelfe.

Theoph. Of how many parts ſtandeth that acknowledgement which God requireth?

Matth. Upon foure: namely,

1 Adoration, or worſhip.
2 Truſt.
3 Invocation, or prayer.
4 And Thankſgiving.

Now

Now this acknowledgement proceedeth from knowledge: for he cannot be acknowledged, except he be first knowne.

Theoph. Shew this unto me in these severall parts.

Matth. First, we cannot worship him (now, he is worshipped when every one of us submitteth himselfe to his greatnesse) unlesse wee also acknowledge him our Creatour and Lord. We cannot put our trust in him, but we must confesse him to be omnipotent & perfectly good, that he may help our necessities. Wee will never thinke upon praying, and giving thankes unto him, except we bee well assured that hee is the fountain and well-spring of all good things.

Theoph. Are these foure vertues onely included in the first commandement?

Matth. If thou respect the substance, these only: Howbeit many other

other ſpring from them. For true adoration or worſhip, hath alwaies piety adjoyned with it, that is to ſay, a childe-like feare, and willing obedience towards him.

Out of Truſt, ariſeth

1 Hope, that is, a certaine looking for the fruition of the heavenly promiſes.

2 Patience in adverſity.

3 Perſeverance, or continuance in his ſervice.

4 A holy ſecurity, ſo long as we keepe our ſelves within the bounds of our callings.

From Prayer and Thankſgiving ſpringeth true humility of heart. For by them we be admoniſhed, that we are empty of all kinde of good things, untill God beſtow them upon us, and that if there bee any good thing in us, it is of God. That humility alſo bringeth forth modeſty, which cauſeth us not to deſire a higher place,

place, but to be content with the condition whereunto God hath called us.

Theoph. Forasmuch as we have reckoned up the vertues contained in this commandement, now wee must oppose or set against them the vices whereunto they be contrary.

Matth. These are,

1 Rebellion against God.

2 Doubting of his promises.

3 Desperation.

4 Impatience in adversity.

5 Inconstancy in the worship of God, and in our own vocation.

6 Falling away from the truth of the Gospel.

7 Pride.

8 Disdaine.

9 Ambition.

The latter part of the first commandement.

10 Faint-heartednes in good things; and finally, rashnesse, which adventureth upon unnecessary dangers, under a colour of

of Gods Providence.

Theoph. Let us come to the other part of this commandement. Now in it is forbidden, that wee acknowledge any other but the true God. How doe we fall into this sinne?

Matth. When we give unto creatures those foure points, or any of them: for then wee make them our gods, when we ascribe the things unto them, which appertaine to one God. Therefore in this commandement the Lord saith not, Thou shalt acknowledge me for thy God, but, *Thou shalt have no other Gods before me*: In these words hee compriseth three things.

First, that wee ought to have one God.

Secondly, that himselfe is he, whom wee are to acknowledge for our God, even as it is plainely expressed by him in the Preface, in these words, *I am the Lord*

Lord thy God.

Thirdly, that it is not ſufficient if wee acknowledge him for our God, except wee acknowledge him alone, ſo as wee joyne no other Gods, as it were fellowes vnto him; which they doe eſpecially, that pray vnto Saints, and put their truſt in them, whatſoever they may pretend, or howſoever they may ſeek to ſhift the matter.

Theo. Is it not alſo forbidden, that wee ſhould in any caſe put our truſt in the living: as for example, in our kinsfolks & friends, to crave their helpe if need bee, or to give them thankes for the benefits which wee have received?

Matth. No, not ſo, ſo as we acknowledge them only as inſtruments, by which God will helpe us, and that they have their will and ability to doe us good from God: for then wee put not our truſt

truſt in the creature, but in the Creator himſelfe, in whom only wee confeſſe is power to helpe us: without whom men can have no helpe at all for us. Notwithſtanding it is meet, that wee doe give them thanks, ſo often as we receive any benefit from them, ſo long as we remember that the chiefe thankes are to be reſerved unto God the true giver of all gifts.

Theoph. What if wee put our truſt in creatures more than the Creator?

Mat. Then be they our gods: therefore Saint *Paul* ſpeaking of covetouſneſs, calleth it Idolatry: by which words hee meaneth, that covetous men make their riches their gods, becauſe they truſt in them more than in God himſelfe. Which indeed is not onely true in that, but alſo as oft as wee prefer any other creature before the Creator, whether we feare, Col. 3. 5.

feare, love, or obey it more; for then we make it our God. Therfore Saint *Paul* ſpeaking of ſuch, who, that they may live daintily and ſecurely, caſt off the ſervice of God, ſaith; *Their God is their belly*, Phil. 3. 19.

Theoph. I thinke that to be the meaning of Chriſt, when he ſaith: *Call no man your father on the earth, for one is your father which is in heaven*, Mat. 23.

Matth. It is ſo indeed: for in thoſe words he doth not onely warne us to acknowledge God for the chiefe father, but eſpecially to love, feare, and worſhip him farre above our earthly Parents, and all other that be ſet over us.

Theoph. Now do I underſtand in what manner we ſhould ſeek for helpe at the hands of men, and truſt in them, without diminiſhing the honour of God. But what letteth us that we may not doe

doe the ſame towards the Saints who are already received into heaven, that is to ſay, call upon them,& in ſom ſort put our truſt in them,upon condition, that we take them as inſtruments appointed of God for our help?

Matth. God verily giveth this ability to thoſe that be alive, yea hee hath commanded that one ſhould helpe another : but this cannot be in the dead : for *Salomon* ſaith ; *Alſo their love, and their hatred,and their envie is now periſhed, and they have no more portion for ever, in all that is done under the Sun,* Eccl. 9.6.

Theoph. How knoweſt thou, that God hath not given this power to the dead, to be able to helpe us, and that therefore wee ought not to pray unto them, when any neceſſity preſſeth us?

Matth. There is no one example of this in all the Scripture, which notwithſtanding is the moſt

moſt certain rule of truth. Moreouer, it teacheth us, that God only knoweth the things that bee abſent, & underſtandeth the heart of man, ſo as he heareth, and fauourably heareth our prayers and complaints, and helpeth us.

Jer. 17. 10. Pſal. 7. 10.

Wherefore no man can call upon the dead, or can any way truſt in them, but he taketh away the honour due unto God, which he giveth unto them, and therefore maketh them his God.

Theoph. If it will be none otherwiſe, the things which have been ſpoken of the dead, ſeeme not to appertain unto the Angels, ſpecially, ſeeing that it is manifeſt by the teſtimony of the Scripture, that God oftentimes uſeth their ſervice to help us, and that they be converſant amongſt us, ſo as they may heare our prayers.

Pſal 91. 11. Heb. 1. 14.

Therefore it ſhall be no hurt, if we call upon them to helpe us,

as

as wee doe upon the living; yet with this condition, that we take them onely for his inſtruments appointed by himſelfe.

Matth. Thou gathereſt ill; for they cannot helpe us, ſave in thoſe things which God hath expreſſely commanded them, which indeed be unknowne unto us. But foraſmuch as they doe moſt readily performe the things they be commanded, it is not neceſſary to call upon them, although wee our ſelves knew thoſe things. Howbeit it is altogether neceſſary to ſpeake to the living here upon the earth, becauſe for the moſt part they ſcarce yeeld any helpe, except they bee ſo called upon, that it trouble them. But whereas thou ſaidſt, that the Angels be amongſt us, do underſtand what we need, and hear our prayers, it is indeed true. Nevertheleſſe they cannot bee every where, nor know all things;

things; for that is proper to God only: which is a cauſe that wee ought not to pray unto them. But although all the things which we have hitherto alledged were of no force, yet there is no commandement of it in all the Scripture, nor any example whereby we may be informed, that worſhipping of Angels is pleaſing to God. And St. *Paul* affirmeth that *whatſoever is* done *without faith, is ſin, Rom.* 14.13.

Theoph. Now the expoſition of this commandement wanteth this one thing; that thou ſhew why theſe words bee added; *In my ſight*, or *before me.*

Matth. That he might more & more keep us from the tranſgreſſion of it, while he teacheth how great injury is done to his Majeſty, when wee dare commit ſo hainous an offence, even in his preſence. For, although impiety and ungodlineſſe be hidden in the heart,

heart, yet it is manifeſt to the eyes of the Lord, *whereunto all things are naked and open*, ſaith the Apoſtle, *Heb.* 4. 13. It is therefore as if an unhoneſt woman ſhould provoke and ſet on fire the minde of her husband, by bringing before his face the party with whom ſhee playeth the harlot, and by committing of the very act of uncleanneſſe in his preſence.

The ſecond Commandement.

Thou ſhalt not make to thy ſelf any graven Image, nor the likenes of the things that be in heaven above, nor of the things that be in the earth beneath, nor of the things that be in the waters under the earth. Thou ſhalt not bow downe to them nor worſhip them. For I the Lord thy God am a jealous God, viſiting the ſinnes of the fathers upon the children, to the third and fourth generation of them that hate mee, and

ſhewing mercy to thouſands of them that love me, and keep my commandements.

Theoph. Thou haſt ſatisfied me concerning the firſt commandement: let us goe forward to the ſecond. How many parts hath it?

Matth. Three.

1 The firſt of the forbidding of the things wherein a man may ſinne in the outward worſhip due unto God.

2 The ſecond is of things commanded, which are to bee performed in the profeſſion of that worſhip, which is done by the outward behaviour of the body: and this precept is comprehended under the prohibition by the firſt generall rule.

3 The third containeth threatnings againſt the breakers of the Law, and ſetteth before us a promiſe to ſuch as keep it.

Theoph.

Theoph. Let us in the firſt place conſider of that prohibition.

Matth. It is contained in theſe words: *Thou ſhalt not make to thy ſelfe any graven image, neither any likeneſſe of the things that be in heaven above, nor of the things that bee in the earth beneath, nor of things that bee in the waters under the earth. Thou ſhalt not bow downe to them, nor worſhip them.*

Theoph. Why, after the words, Thou ſhalt make thee no graven image, is preſently added, Nor any likeneſſe?

Matth. It is, that wee may know, that pictures painted, or any other kinde of images, be forbidden of God, no leſſe than graven images, which are by name mentioned.

Theoph. What underſtandeſt thou by the things that are in heaven?

Matth. The Sunne, Moone, Stars, Birds: and under the things that bee upon the earth are comprehended, men, brute beasts, plants, trees: and finally, by those that bee in the waters, fishes. Moreover, the waters, that is, the sea, are said to be under the earth, in respect of men that doe inhabit it: for otherwise, the sea and earth together, make a globe, whereof there is not one part higher or lower than another.

Theoph. Why should God thus reckon upp all his creatures?

Matth. Because there was no kinde of them, which the heathen did not at that time abuse to idolatry: which custome the Jewes themselves followed notwithstanding this prohibition given them.

Eze.8.2,3. &c.

Theoph. But in this place there is no mention of spirituall and heavenly things, whereof nevertheless

theleſſe there is very often abuſe among the heathen to idolatry.

Matth. True. But there is no mention of them, becauſe they cannot bee repreſented, but by borrowing the forme or ſhape of the viſible things, which in this place are reckoned up. Therefore under the viſible, the inviſible alſo are comprehended.

Theoph. But are all kindes of pictures and images forbidden of God?

Matth. They are utterly condemned, if they bee made to repreſent his Majeſty: for that is directly forbidden by him. Deut. 4. 15. Act. 17. 28.

Theoph. Why ſo?

Matth. Becauſe it cannot be done but to the contempt of his divine Majeſty, foraſmuch as hee which is eternall, infinite, without body, and inviſible, is repreſented in the likeneſſe of a fraile and tranſitory creature, finite, having a body, and being viſible.

For this cauſe *Eſay*, going about to reprove the madneſſe of the idolaters of his time, that did ſet forth God in a viſible ſhape, deſcribeth his wonderful greatnes, howbeit in termes agreeable to our capacity, when he ſaith: *Who hath meaſured the waters in the fiſt, and compaſſed heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountaines in a weight, and the hils in a balance?* And a little after hee addeth; *To whom then will you make God like, or what ſimilitude will yee ſet up unto him?*

Eſay. 40. 12.

Eſay 40. 18.

Theoph. I grant that God is not to bee ſet out in any viſible ſhape: but why may it not bee lawfull ſo to repreſent things created?

Matth. It is lawfull: ſo long as it is not done to adore or worſhip them: which the Lord ſtraightway addeth after the forbidding of making of images, in theſe

theſe words: *Thou ſhalt not bow down to them, nor worſhip them.*

Theoph. Thinkeſt thou that it is all one for a man to bow himſelfe to idols, and to adore or worſhip them?

Matth. Yea verily. For adoration ſignifieth all religious worſhip: but no man boweth himſelfe to idols, but with religious worſhip.

Theoph. What underſtandeſt thou by the name of worſhip?

Matth. That they be not apparrelled and decked; that incenſe be not burnt to them, temples built, altars ſet up, holidayes kept, and ſuch like.

Theoph. Therefore it is lawfull to have any images, ſo as it be not to adoration and worſhip, except thoſe that be made to repreſent God.

Matth. All religious Images bee alſo to bee excepted, by the precept of our third rule, leſt men

abuſe them to idolatry, being of their owne nature above meaſure prone to that wickednes. Which thing gave *John* occaſion that in the end of his Epiſtle, he joyned this admonition, 1 *John* 5. 21. *Babes keep your ſelves from Idols*, that is, from Images made for religious uſe.

Theoph. But they may teach the ignorant people, according to the common ſpeech: Images are unlearned mens books.

Matth. They bee indeed the books of the unlearned; For they can teach nothing but vanity and lying; as the Scripture teſtifieth: and therefore they hold men in ignorance, and make them idiots and unlearned; which experience it ſelfe proveth. But the moſt ſure way whereby all the faithfull of what degree ſoever, may be taught, and that with profit, is that which the Lord himſelfe hath appointed, that is, the preaching

ching of his word, by the which S. *Paul* saith, that Christ is painted before our eyes. Gal. 3. 1.

Theoph. Let us goe forward: Is there no evill forbidden in this commandement, besides the adoration and worshipping of Images?

Matth. Two other besides forbidden; namely,

1 Worshipping creatures: and
2 Superstition.

Theoph. What cause hast thou to say that these two evils are forbidden in this commandement?

Matth Because they be of the same kinde with idolatry: for they tend hereunto, to declare by the outward gesture of the body, the worship which they thinke they give unto God. Whereupon it is that these two bee called by the name of idolatry.

Theoph. Right. For, both the

worſhippers of the creatures and ſuperſtitious perſons, have accuſtomedly bin called idolaters, as well as the worſhippers of Idols.

Matth. And verily, they bee joyned together, by a moſt neer bond: for idolatry alwayes accompanieth the worſhipping of creatures, and bringeth forth ſundry ſuperſtitions.

Of the adoration of creatures.

Theoph. Let us ſpeak of theſe two evils: What underſtandeſt thou by the adoration of creatures?

Matth. The religious worſhip which is given unto them.

Theoph. Why ſo?

Matth. Becauſe adoration belongeth onely unto God, whereof the Scripture it ſelfe is a plentifull witneſſe. Whereupon it followeth, that wee cannot beſtow never ſo little of it upon any creature, whether it be viſible or inviſible, of what condition ſoever,

ver, but we doe take from and diminiſh the worſhip due to the Creatour. Therefore the Angell ſaid unto *John*, which had fallen downe at his feete to worſhip him: *See thou doe it not, I am thy fellow ſervant, one of thy brethren; worſhip God, Apoc.* 19.10.

Theoph. But doſt thou comprehend under that prohibition, the worſhip & reverence which is uſually given to men that bee alive?

Matth. No verily, ſo long as it be only civill; for if there bee never ſo little affection mingled, tending to religion, it is corrupt, and diſpleaſeth God. For this cauſe Saint *Peter* refuſed the reverence which *Cornelius* did to him: for the holy Apoſtle perceived, that the reverence was not meerly civill, but had mixed with it ſome ſavouring of Religion. Now, if it be unlawfull to worſhip Saints, yea, the very Angels Act. 10.26.

gels themſelves, how much more unlawfull is it to worſhip their images, reliques, the croſſe of Chriſt, the likeneſſe of it, and ſuch like?

Superſtition

Theoph. Let us come to ſuperſtition: what meaneſt thou by this word?

Matth. It is called ſuperſtition, when any worſhippeth God by rites or ceremonies deviſed of men. Of this ſort are

1 To weare a certaine kinde of apparrell for religion ſake.

2 To hold difference of place in worſhipping God.

3 To obſerve daies and times for that purpoſe.

4 To make a differẽce of meats.

5 To abſtaine from marriage: & ſuch other inventions of men, whereof Saint *Paul* thus ſpeaketh, *Which things have indeed a ſhew of wiſdome in voluntary religion, and humbleneſſe of mind, and in not ſparing of the bodie*; Coloſ.

loſ. 2. 23. yet they are not any thing worth. Yea rather, they are to the contempt of God, and hinder our ſalvation.

Theoph. How are they to the contempt of God?

Matth. Becauſe hee preferreth obedience before ſacrifice, and will bee worſhipped not after the inventions of men, but according to his own will, which he hath therefore made knowne unto us. Therefore Chriſt ſayd to the Scribes & Phariſees, *They worſhip mee in vaine, teaching doctrines that be the commandements of men, Matth.* 15. 9. Moreover; ſuperſtitions bring in the contempt of Gods cõmandements, and of that worſhip which hee requireth of us to performe unto him, which experience doth plentifully prove.

Theoph. But how doe ſuperſtitions hinder our ſalvation?

Matth. Becauſe ſuperſtitious perſons

perſons imagine, that they merit ſomewhat by them; which imagination turneth men from Chriſt, and therefore from their owne ſalvation. For that cauſe Saint *Paul* calleth the forbidding of meats and of marriage, the doctrine of divels. It is therefore a great deal better to go on ſlowly in the wayes of the Lord, than to run apace in the wayes of ſuperſtion: which whoſoever hath entred into, the further he goeth forward, the further he goeth from God, & therfore frō eternall life.

2 Tim. 4.

Theoph. Now I underſtand what ſuperſtition is.

But, ſeeing there be three evils by the which the worſhip of God is defiled, I demand why idolatry onely is ſhortly touched in this commandement?

Matth. It is according to our ſecond rule, namely, that God, when hee meaneth to forbid many ſinnes of the ſame kinde, forbiddeth

biddeth them all under the name of one, and that the greateſt, ſuch a one as idolatry is.

Theoph. Why thinkeſt thou idolatry to bee a greater ſin than the worſhipping of creatures, or ſuperſtition?

Matth. The reaſon, in my iudgment, is moſt plain. For although a man be mad already, when hee forſaketh God, for ſome excellent gifts wherewith any creature hath been adorned of God, and worſhippeth that creature: yet then hee may bee ſaid to bee ſore vexed with madneſſe and outrage when hee worſhippeth an idoll, made by the induſtry of man. Therefore the Scripture deſcribing that vanity, calleth idols the workes of mens hands, and preſently after addeth: *They have a mouth and ſpeake not; they have eyes and ſee not; they have eares and heare not; they have noſes and ſmell not; they have hands and*

and handle not; they have feet and walke not; and finally, that *they be dead:* Pſal. 115. 4. In which words he ſignifieth, that men be altogether out of their wits, which worſhip the worke of mans hands, an image, dumbe, blinde, deafe, that vnderſtandeth nothing, and is voyd of all the ſenſes, and therefore inferiour to his maker & worſhipper: which appeareth even by this, that neither of them would be like their idol.

Againſt worſhipping of idols.

Theoph. But they that worſhip images, will not grant thee that thou ſaiſt, namely, that they worſhip the images, much leſſe take them for Gods. For they ſay, they be not ſo void of reaſon, but they know, they bee either of wood or ſtone, or of painting. But rather they affirme boldly, and conſtantly, that all the worſhip which they do, tendeth to the honour of God, or of the Saints,

Saints, whereof they be images.

Marth. What though wee ſhould grant them all that they ſay? Were not this extreme madneſſe, that they wil worſhip God by doing the things that hee directly forbiddeth? which he alſo affirmeth to bee deſpight againſt him? But howſoever they deny it, it is ſo. For when they preferre one idol before another, and for religions ſake, take upon them long pilgrimages to ſalute ſuch an image, and doe mumble their prayers before them, even as for that purpoſe they have many images with them; it is cleerer than the light, that they think there is in them ſome divine power: and therefore they bee convinced that they take thoſe images for Gods: whereupon *Eſay* moſt ſharply reproved the idolaters of his time, *Eſay* 44.17. although they even then ſought the ſame ſhifts. So is the divell wont

wont to bewitch all thoſe, that receive idols for religions ſake: for at the beginning indeed, hee perſwadeth them, that they bee received that God may be worſhipped in them; but by little and little hee blindeth them with their madde Religion, ſo as at length they both worſhip them, and put their truſt in them. And indeed (as *Auſtin* ſaid moſt truly) no man looking upon images, can do them any worſhip, who is not verily perſwaded in his heart that they heare him.

For this cauſe, the Fathers of the Elibertine Councell, the year from the birth of Chriſt, 330. decreed thus concerning this matter; It is ordained that no pictures be had in Churches, leſt that which is honoured and worſhipped be painted on the walls; againſt thoſe which then would have images placed in Churches.

Cap. 6. & Cap. 32.

Theoph. How then came it to paſſe,

paſſe, that afterward they were received into Churches?

Matth. It was decreed, after many contentions and jarres in the laſt Councell of *Nice*, about the yeare 754. when the divell had before brought in many ſuperſtitions into the Church: But it lacked images all the time, from the cõming of Jeſus Chriſt, untill that Councell.

Theoph. Truly I am glad, that in going over theſe things, I have learned at what time images were brought into the Church. Now I will returne againe to the order of our ſpeech. Thou ſaidſt, that in former times the old idolaters uſed the ſame excuſes to defend their idolatries, which the idolaters of our times do uſe now: who doe ſpecially complain of this, that they have very great wrong done them, when they be compared with thoſe ancients, foraſmuch as there is great

great difference between themſelves and the other.

Matth. If it ſhall ſeeme good unto thee to propound the things wherein they ſay the difference is, I will cauſe thee to underſtand that whatſoever they alledge is moſt vaine: and moreover, that the idolatry of our time, is altogether the ſame, with that ancient idolatry of the Heathen and Jewes.

Theoph. It ſhall very much pleaſe mee to heare that of thee. But they make foure principall points or heads of that difference.

The excuſes of the newer idolaters.

1 Firſt, that thoſe ancients, both Heathen & Jews (ſay they) beleeved their images to bee Gods, which we do not beleeve.

2 Secondly, they worſhipped many Gods, we only one.

3 Thirdly, becauſe they worſhipped the images of things without ſenſe and reaſon, or elſe of

of moſt wicked men & women, as Jupiter, Mars, Venus, and many other ſuch like: and thoſe Images (ſay they) bee forbidden in this commandement, but not the images which wee worſhip, as of Chriſt, the Virgin *Mary*, & of the Saints that now live moſt bleſſedly in heaven.

4 Fourthly, and laſt of all, wee give not that divine worſhip to our images, which in former times the idolaters gave to their idols & fained gods. Upon which things they gather, that indeed thoſe ancients are worthily called and eſteemed idolaters: but that they have great injury done unto them, when they bee charged with this fault, from the which they thinke themſelves free, upon the reaſons which I have reckoned up.

Matth. I will anſwer in order unto theſe foure parts.

1 Firſt, they bee fouly deceived

The anſwer to the excuſes of the newer idolaters.

ved in this, that they thinke thoſe old idolaters beleeved their idols to bee gods: for they changed them according to their pleaſure, but they alwaies kept the ſame gods in their minds.

2 Moreover, there was no god of theirs, which had not many images: and yet they did not, according to that multitude, make to themſelves many gods.

3 Finally, they did dayly conſecrate new images: yet had they no purpoſe and intent to make new gods. Wherupon it is plain, that they were not ſo blockiſh & without ſenſe, to beleeve, that an idol of ſtone, or of wood, or of gold, or of ſilver, was the very eſſence of God: but only a ſimilitude or likeneſſe of God.

It is indeed certaine, that the Prophets ſometimes reproved the Iſraelites for this, that they ſaid to their idols: *Thou art my God.* But this was done for the cauſe

cauſe which I ſpake of before: namely, for that, giving to images the honour due unto God alone, they eſteemed them as God, although they coloured that idolatry with faire excuſes.

Theoph. Concerning the firſt point thou haſt ſufficienly ſatisfied me. Let us therefore come to the ſecond; namely, that the Heathen had many gods.

Matth. That indeed is true, but they did never eſteem them alike: but rather conſtantly continued in this mind, that there was one chiefe God to whom all the reſt were ſubject. For, ſo is the feeling of one God-head engraven in the minds of men, that it cannot bee pluckt out, albeit it bee corrupted by their own witleſſe inventions, and that more is, by their idolatry, as S. *Paul* ſaith to the Romans, *Rom.* 1.

Therefore the other gods, whom they adored beſides that chiefe

chiefe God, were for this end worſhipped, that they might be their patrones: which ſelfe ſame thing they alſo doe at this day which adore men Saints, and women Saints. For they take them in the ſtead of their Gods, when they give that worſhip to their reliques and images, which is due unto one higheſt God.

Theoph. Let us now come to the third point: and it is this; That the prohibition which is contained in this commandement, is underſtood only of thoſe idols, which are the likeneſſes of fained Gods, which the old Ethnicks and Jewes, being idolaters, did worſhip; and that it doth not extend to the images of the Saints that be in heaven.

Mat. This diſtinction is moſt falſe: for εἴδωλον in Greek is altogether the ſame that Image is in Latin. But both doe ſignifie the likeneſſes which are made upon fooliſh

fooliſh devotion. Whereupon it is, that they who worſhip them are called εἰδωλάτραι, that is, worſhippers of idols or images.

But let us grant there is that difference or diverſity between theſe words which they affirme, what will it make for them? For aſmuch as there is ſo generall a prohibition in this commandement, *Thou ſhalt make to thy ſelfe no graven image, neither any likeneſſe of the things, &c.* that it admitteth no exception or reſtraint. For it doth plainly comprehend every religious likeneſſe of all things, as well living as without ſenſe, reaſonable or unreaſonable, men and women, aſwell which now live bleſſedly in heaven, as of the wicked, which now ſuffer the torments of their ſins in hell. For the difference of the things to which the worſhip due to God, is given, taketh not away the reproach & injury done unto God.

Theoph. Now, what anſwereſt thou to the laſt point: namely, that they give not the ſame worſhip to their idols, which in times paſt the ancient Ethnicks gave to their fained gods.

Matth. I anſwer, that they be altogether alike: which ſhall plainly appeare, if wee doe a little more diligently looke into both, and make a compariſon betweene them.

A comparing of the old & new idolaters.

1 The Ethnickes ſacrificed to their idols: ſo alſo doe the idolaters of our time. For they ſay Maſſes (which they hold to bee ſacrifices) to the honour of Saints, yea, at their Altars.

2 They offered them gifts, and ſo do our Idolaters.

3 They ſaluted them, they fell downe upon their knees before them, & finally, made their prayers unto them. Which thing alſo is diligently obſerved & done by the Idolaters of our time.

4 They

4 They called upon ſome for the plague, upon other ſome for the ſafe deliverance of women, other ſome for tempeſts upon the ſea, other ſome to obtaine raine, and other ſome for faire weather: ſo alſo doe our Idolaters.

5 They apparrelled them, they ſet up lights to them, they burnt incenſe: the ſame alſo doe our Idolaters.

6 They carried them about in their ſolemne ſupplications, they followed them moſt devoutly, being carried upon mens ſhoulders, and to this purpoſe, that they might obtaine their requeſts. The ſame alſo is uſed among our Idolaters.

7 They appointed unto them formes of prayers and worſhip, they built them Churches, and ordained Prieſts, of whom their ſervice might be done: ſo alſo do ours.

8 They ſought high places, and places unreſorted to by men, planted with trees, wherein they built the Chappels of their idols. By meanes whereof, wretched men (made drunke with blind devotion) were ſo out of their wits, that there was very great reſort of people unto them; no otherwiſe than as if God himſelfe had been preſent there. The Idolaters of our time have carefully done all theſe things to the very ſelfe ſame end.

9 In each citie and town was one choſen, to bee the patron of the place, & the protecting God. The ſame alſo do ours.

10 They ſwore by their names, and had them continually in their mouth, and alwaies carried about with them their images to worſhip. The ſame alſo do our Idolaters.

To conclude, at length the names of the idols were changed,

ged, but the ſame idolatry is ſtill retained.

But wee muſt diligently mark the craft of Satan in this behalfe. For, to the end he might reſtore and bring in againe the old idolatry, he hath borrowed the names of the holy Apoſtles & Martyrs, by whom in former times it was overthrowne and driven away, and by this means it hath put on another perſon, that it might not be knowne.

Theoph. I have taken no ſmall pleaſure by that which thou haſt ſpoken upon theſe foure points. Now, that our ſpeech may end where it began, I do acknowledge that the divel, which in our age hath brought in againe the ancient idolatry, upholdeth it by no other arguments, than thoſe wherwith in former times it was defended by him.

Mat. It is even ſo. For, whereas the idolaters of our age devi-

ſing a worſhip of God, and images of Saints, pretend and ſay, that the remembrance of God is the better engraven in their minds: the ſelfe ſame thing was pretended by thoſe old Idolaters.

Theoph. It is very likely that men even from the beginning were by theſe two reaſons moved to idolatry: namely, that both they might worſhip God better, and deepely faſten the remembrance of him in their minds.

Matth. But there is nothing which is more to the diſhonour of God, and more putteth him out of the mindes of men, than idolatry.

Theoph. Why ſo?

Matth. Becauſe there can bee no greater deſpite done to God, than (contrary to his expreſſe forbidding) to give the worſhip due to him, unto dumb and dead ima-

images; which alſo we may liken to fetters, ſnares, or gins, wherewith men bee held faſt upon the ground, being lets and hindrances to their minds, that they look not up to heaven, neither come to God with true knowledge, and remembrance of him.

Theoph. I deſire, if it ſhall not be troubleſome to you, to alledge three objections, wherewith idolaters labour to defend themſelves: not that I make any doubt of things ſo plaine, but to the end I may be able fitly to anſwer the adverſaries, if at any time I have occaſion.

Matth. Thou ſhalt not trouble me, though thou enlarge this ſpeech: for I am much delighted when any occaſion is given mee, to diſcover the craft of the devil; who under colour of Religion & worſhipping of God, bringeth it to paſſe, that he himſelfe is worſhipped of Idolaters. Therefore

propound those objections.

The first objection of the idolaters of our time.

Theoph. The first of them is this, that they give not to the images the adoration or worship due unto God: For they say, they give to images onely that worship which they call δουλεία, and that they doe reserve λατρεία unto God.

The answer to it.

Matth. This distinction is nothing else but a matter fained of the Greeks, as it may appeare by the words themselves being Greeke, wherewith they might cloke the ungodlines of the idolatry brought into the Church by them. Howbeit, by this distinction they meant that they worshipped God, and served the images. But their deeds declare that the matter is far otherwise. For, if it were their purpose to worship the images with the worship which they say is to be reserved for God, what would they doe more, seeing they fall downe

down upon their knees, and moſt devoutly ſalute them whenſoever they come in their ſight?

But let us grant that the idols (as they ſay) be not worſhipped, but ſerved of them; are they not in expreſſe words condemned of God, by the prohibition of this cõmandement, when after theſe words, *Thou ſhalt not bow downe to them*, the Lord ſtraightway addeth, Neither ſhalt thou ſerve them. Which things being ſo, it is plaine that this diſtinction is moſt frivolous, and that it is onely in words, by the which they would blind the eyes of the ſimple, eſpecially ſeeing it is certain that the Scripture uſeth thoſe words, δουλεία and λατρεία for the ſelfe ſame thing, and attributeth both of them unto God. Rom. 1. 9. & 7. 6. & 12. 11.

Theoph. Now I come to their other objection, which is of the Cherubins and the braſen Serpent, that were made by God his The ſecond objection.

Exod. 25. 18. Numb. 21. 8.

owne commandement: the Cherubins, to cover the Arke of the covenant, but the braſen Serpent was ſet up in the wilderneſſe, that ſuch as were ſtung by the biting of the ſerpents, by the ſight thereof might be healed, and delivered from preſent death. And from hence they will conclude; That it is lawfull to have images in Churches.

The anſwer.

Matth. Theſe examples doe not any thing at all ſerve their turne. For God himſelfe had commanded the Cherubins, as alſo the braſen Serpent, not indeed to be adored or worſhipped, but to repreſent or ſignifie ſome things fit for that time, when the Ceremoniall law was in uſe. For the Cherubins were in that holy inner place, which is called the holieſt of all, out of the ſight of all, ſave onely of the high Prieſt, who went into it onely once every yeare: ſo as all occaſion of abuſing

abuſing them was taken away. Concerning the braſen Serpent, *Ezechias* is ſpecially commended of the holy Ghoſt, for that he brake it, becauſe after a ſort it was worſhipped of the people. Now therefore with what face dare they alledge theſe examples to uphold their images, ſet up contrary to the expreſſe commandement of God? ſeeing ſpecially there is ſo filthy an abuſe of them unto all kind of idolatry. 2 Kin. 18. 4.

Theoph. But what did the Cherubins and the braſen ſerpent ſignifie?

Matth. Every Cherubin had foure wings: with two they covered their face; whereby was taught, that the Angels themſelves bee ſo ſtricken with the brightneſſe of the Divine Majeſtie, that they cannot endure it, and ſo bee compelled to cover their faces: with the other two wings they covered the mercy-ſeate

ſeate which was upon the Arke, to inſtruct us, that God is incomprehenſible, and therefore ought not to be repreſented by any humane likeneſſe. Touching the braſen Serpent, God ſignifieth by it, that all they whom the old Serpent (namely, the divell, with whoſe poyſon, and that indeed deadly, we are infected through ſin) had bitten, were healed, ſo as by faith they do fly unto Chriſts death. For, the braſen Serpent was a figure of Chriſt, as the Lord himſelfe teacheth, in theſe words; *As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever beleeveth in him, ſhould not periſh, but have life everlaſting*, John 3.14.

The third objection.

Theoph. I am ſatisfied for the ſecond objection: the third is behinde, wherein they alledge almoſt innumerable miracles, which were wrought in favour of

of the worſhippers of Idols, and for the puniſhment of ſuch as deſpite them.

Mat. Although I might moſt worthily reject the greateſt part of thoſe miracles as falſe and fained, yet wil I grant this, that they may be all taken for miracles indeed. But what can they build with them? Might not the heathen boaſt the ſelfe ſame thing of their idols? let prophane hiſtories be read, they will afford infinite examples of thoſe things: neither indeed is it marvell. For, the devill, to the end he might eſtabliſh his owne falſe doctrine, would therein follow God.

The anſwer.

Valer. Max. lib. 1. Cap. 2.

Theoph. How?

Mat. As God, when he meant to open his truth unto men, ſent forth true Prophets and Apoſtles to preach it, and furniſhed them with the power of the Holy Ghoſt, that they might confirme it by ſundry miracles: ſo the devill

vell the father of lies aſſayed the ſame thing, when he would bring in idolatry and ſuperſtition into the world. For he raiſed up falſe Prophets & Apoſtles to preach it, & gave them the power of working miracles, for the confirmation of it. Hereupon it is that Chriſt warneth us, diligently to take heed of falſe Prophets, who (ſaith hee) *ſhall doe great ſignes and miracles, ſo as they ſhall deceive (if it were poſſible) the very elect*, *Mat.* 24. 24. Whereunto alſo may be applyed the ſaying of the Apoſtle, ſpeaking of Antichriſt: *Whoſe comming is by the working of Satan, with all power, and ſignes, and lying wonders*, 2 Theſ. 2. 9.

Theoph. Why doth the Apoſtle call them lying wonders?

Matth. Not ſo much to note the falſhood of them, as to give us to underſtand of the end whereat thoſe miracles do ſhoot: and

and that is, to confirme moſt falſe and lying doctrine, ſuch as are idolatry and ſuperſtition, which are directly contrary to Gods Word, which indeed ought to bee unto us in ſtead of a touchſtone, whereby to diſcerne true miracles from falſe; that wee be not deceived by them.

Theoph. Thou thinkeſt therefore that all miracles, which ſerve to confirme falſe doctrine, are wrought by the divell, and are therfore to be refuſed as lies, and done to deceive.

Matth. I thinke ſo. And for this cauſe, doth the Lord warne us by *Moſes*, *If there ariſe in the middeſt of us a Prophet, that foreſheweth things to come, or ſheweth any other ſignes, with purpoſe to turn us aſide from his worſhip, that we doe not heare ſuch a Prophet. For the Lord your God* (ſaith he) *proveth you, to ſee whether you love him with all your heart.*

Theoph.

Theoph. But how can the divell have the power to work miracles, which appertaineth onely to God?

Matth. The Lord looſeth the bridle unto him, and giveth that power, that ſo hee may avenge himſelf upon thoſe which do deſpiſe & refuſe his truth, of whom Saint *Paul* thus writeth; *Therefore will the Lord ſend them ſtrong deluſions, that they may beleeve lies,* 2 Theſ. 2. 11.

Theoph. Thou haſt now ſatisfied me concerning the firſt part of this commandement: & thoſe abuſes have beene diſcuſſed in it, which are wont to bee brought into the worſhip of God, but chiefly the greateſt among them, namely, Idolatry. It remaineth therefore, that wee come to the other part, to the end wee may know, what is to bee done in the outward ſervice of God, that is framed according to his owne will.

The other part of the 2 commandement.

Mat.

Matth. That is, when worſhip is given him both agreeable to his nature, and acceptable to his majeſtie.

Theoph. What is that worſhip or adoration agreeable to the nature of God?

Of ſpirituall worſhip.

Matth. It is taught of Chriſt himſelfe, ſpeaking of that woman of Samaria, when hee ſaith: *The houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth,* John 4. 23. For the Father requireth even ſuch to worſhip him. Now hee oppoſeth or ſetteth ſpirituall worſhip, which God requireth, againſt carnall worſhip deviſed by men: which, becauſe it is anſwerable to their carnall and corrupt nature, marvellouſly pleaſeth themſelves, but doth moſt highly diſpleaſe God that is a ſpirit. Yea, indeed no worſhip but ſpirituall is acceptable unto him.

Theo.

Theoph. Now it is to be ſeen, wherein that adoration or ſpirituall worſhip ſtandeth.

Matth. Sincere prayer is the chiefe part of it, whether it bee publike or private, when our hearts bee lifted up to God with a pure conſcience, all things being taken away that may withdraw or eſtrange our minds from him, as Images, Candles, and ſuch other inventions of men, falling down upon our knees, our heads uncovered, and hands lifted up to heaven.

Theoph. Are not kneeling, uncovering of the head, and lifting the hands up to heaven, carnal ceremonies?

Matth. No, in no wiſe: For we call them carnall ceremonies, that were deviſed by men, and ſuch as tie our mindes to theſe earthly things: but theſe are both ordained of God, and ſo bring forth far diverſe or unlike effects.

effects. For they call our minds from theſe earthly & frail things, and do lift them up to true piety, and ſpirituall meditation.

Theoph. Is there nothing elſe required to worſhip God ſpiritually, beſides the things thou haſt reckoned up?

Matth. There is ſomewhat elſe required: namely, that we do hear his word, & receive the Sacraments with humbleneſs & reverence of mind, and with purity of conſcience. Concerning the reſt, ſo as we avoid all ſuperſtious & humane ceremonies, we muſt uſe the liberty which Chriſt by his death hath purchaſed for us.

Theoph. What is that chriſtian liberty?

Of Chriſtian liberty.

Matth. It is in every part of it, a ſpiritual thing: the whole force whereof ſtandeth in the appeaſing and quieting of fearfull conſciences, that God may bee ſo much the more earneſtly glorified

ed of us. And indeed it consisteth of four parts, the first two whereof (although they be the chiefe) doe not make much for that wee have in hand: they were also handled by us in the former book, yea rather they be the argument of it.

Theoph. Nevertheleſſe, I would have you declare them in a few words, that so I might call to minde the things that have been already spoken of before.

Matth. The first is, an effect of our redemption; namely, that Christ, having by his death redeemed us from the slavery and tyranny of the Devill, hath brought us into the most happy liberty of his kingdome. For by it we bee taken for the sonnes of God, and therefore heires of his kingdome. For this cause Christ said to the Jewes, *The servant abideth not for ever in the house, but the Sonne abideth for ever,*

John

John 1.35. Therefore if the Son have freed you, you ſhall be free indeed.

The other part hangeth on the former, and it is a fruit of our regeneration, by the which, when Chriſt hath ſet us free from the ſervitude of ſinne, wee are reſtored into liberty by his ſpirit, ſo as both we have will and ability from the heart to ſerve God. Therefore the Apoſtle ſaith: *Where the ſpirit of the Lord is, there is liberty*, 2 *Cor.* 3.17.

Theo. Declare the other parts of chriſtian liberty, appertaining to the ſpeech we have in hand.

Matth. Either of them hangeth upon our redemption. Now the firſt is this; That Chriſt by his death having put an end to all the ceremonies (which are nothing elſe but ſhadowes and figures) hath delivered us from the bondage of them, to the end we might offer unto him a worſhip

ſhip meerly or altogether ſpirituall.

Col.2,16. Heb.10.1. But if wee be delivered from all theſe ceremonies which were commanded of God; by farre ſtronger reaſon are wee ſet free from thoſe, which were inventedby men, which alſo have in them plaine ſuperſtition.

Of the uſe of meats and other things. The laſt part ſtandeth herein, that by the death of Chriſt the lawfull uſe of the creatures, which wee had loſt in *Adam* through ſin, is again reſtored and renewed unto us.

Theoph. How commeth that to paſſe?

Matth. Men by ſinne became the enemies of God, and therefore unworthy to uſe the good things of God: but being reconciled to him by the death of his Sonne, and adopted or taken to be his ſonnes, we may now with liberty of conſcience uſe all the bleſſings of the earth, and other crea-

creatures which hee giveth us to ſuſtain our life, to the end we might ſo much the more earneſtly ſerve and worſhip him; untill hee tranſlate us from this life into that eternall inheritance. Hence is that of S. *Paul, To the pure indeede all things are pure: but to the uncleane and unbeleevers nothing is pure,* Tit. 1. 15. By which things it appeareth that chriſtiã liberty doth by no means looſe the bridle to our carnall deſires, but ſtandeth onely in this, to bring peace to troubled conſciences, whether they be out of quiet, and full of care about the forgiveneſſe of their ſinnes, or elſe bee troubled about the uſe of the creatures, and of other indifferent things, ſo as they may uſe them moſt freely, without any doubt or ſcruple of conſcience.

Theoph. But the uſe of the creatures, and of indifferent things, ſeemeth

ſeemeth not to availe much to the quieting of our conſcience, much leſſe to the ſpirituall worſhip of God, whereunto notwithſtanding you did aſcribe it.

Matth. It profitteth much unto both: and indeed firſt of all, except wee doe certainly know that we may freely uſe the creatures of God, our conſciences ſhall never have reſt, yea rather, they ſhall waver, and bee toſſed to and fro with doubting and ſuperſtition. Therefore Saint *Paul* ſaith, *Rom.* 14. 22. *Bleſſed is hee that condemneth not himſelfe in that which hee alloweth*, that is to ſay, which is certainely perſwaded with himſelfe, what is allowed or diſallowed of God.

Concerning the ſpiritual worſhip due unto God, as it is defiled by a ſuperſtitious abſtaining from the creatures, ſo by the lawfull uſe of them in his feare, and without offence, it is much augmen-

augmented : yea rather, in this part, there is a certaine teſtimonie of the ſpirituall worſhip which wee deſire to give unto him, when as we will not ſubmit our ſelves to the ſuperſtitious cõmandements of men. Therefore Saint *Paul*, ſpeaking of his Chriſtian liberty, ſaith : *In the liberty wherewith Chriſt hath made us free, continue, or ſtand you, and bee not againe entangled with the yoak of bondage*, Gal. 5. 1.

Theoph. What meanedſt thou when thou ſaiedſt, wee were to uſe the creatures of God in his feare?

Matth. That is to ſay, ſoberly and reverently, as it were before him.

Theo. Why madeſt thou mention of offence?

Matth. Becauſe it muſt ſpecially be taken heed unto, that by our liberty we give no offence to the weake. For the doctrine of

Chriſtian liberty, is not againſt the rule of charity.

Theoph. What is an offence?

Of offences.

Matth. The word properly ſignifieth ſomething layd in the way, upon the which hee that walketh may ſtumble and fall. In this place by tranſlation, or a borrowed kinde of ſenſe, it is taken for that, by which wee are hindred from receiving the doctrine of the truth, or elſe bee turned from it, after wee have received it. In which ſenſe hee is ſaid to offend one, which either ſaith or doth any thing whereby the ſalvation of his neighbour is hindered. Now that is a moſt grievous ſinne. For Chriſt ſaith, *Whoſoever ſhall offend one of the little ones that beleeve in mee, it were better for him that a milſtone were hanged about his necke, and that hee ſhould bee drowned in the bottome of the ſea*, Mat. 18. 6.

Theoph. May there not bee ſome

ſome certaine rule ſet downe, whereby it may be undoubtedly knowne, in what things and how we are to beware, that wee give not offence to our neighbour?

Matth. There is, but that wee may rightly underſtand it, wee muſt know, that there bee two kinds of offences. There is one called an offence taken, which falls upon the head of him that taketh it, foraſmuch as no occaſion was given. As for example, if any take offence becauſe his neighbour doth ſomewhat that is commanded of God, or refuſeth to doe ſome evill thing forbidden of God. For ever as our liberty muſt be ſubject unto charity, ſo charity and the righteouſneſſe of the Law, required in the ſecond Table, ought to be ſubject to the purity of faith. Therefore thou maieſt not offend God, to avoid the offence of thy neighbour.

The other kinde of offence, is called offence given, the fault & condemnation whereof lighteth upon him by whom it is given. As when one giveth offence to his neighbour, by doing ſomething forbidden of God, or elſe offendeth the unlearned & weak, by an uncharitable and undiſcreet uſing of indifferent things.

Theoph. What underſtandeſt thou by indifferent things?

Matth. Thoſe which of themſelves be neither good nor evill; ſuch as it is knowne theſe bee; to eat fleſh or fiſh. Now I ſayd that wee muſt not offend the weake, through the uſe of them. For the Apoſtle ſaith, *Rom.* 14. 15. *Deſtroy thou not him with thy meat for whom Chriſt died.*

And againe, in another place; *If meate offend my brother, I will eate no fleſh while the world ſtandeth, that I may not offend my brother,*

ther, 1 Cor. 8. 13.

Theoph. But why doſt thou mention the weake onely, when thou ſpeakeſt of an offence given in indifferent things?

Matth. Becauſe we muſt abſtaine from them, onely for the weakes ſake, untill they have bin taught and confirmed in the knowledge of Chriſtian liberty; but not for the malicious men, and mockers of Chriſtian liberty; among whom alſo ſometime it is profitable that we claime and take our liberty: that it may bee knowne what doctrine or Religion we profeſſe.

Theoph. The third part of this commandement is behinde: I would have thee open it in few words.

Matth. It beginneth at theſe words; *I am the Lord thy God*, ſtrong, jealous, &c. Hee calleth himſelfe our God, both to oppoſe himſelfe to idols, as ſpecial-

ly to ſhew, that it is he alone, to whom wee ought to cleave; ſeing that hee is our God, that is mercifull and good. Hee calleth himſelfe ſtrong and jealous, to teach us, that he both can & will revenge ſo great an iniquity, and indeed with ſo grievous vengeance, that it ſhall ſtretch it ſelfe to their children, even to the third and fourth generation of ſuch as follow the ungodlineſſe of their fathers: Even as alſo he ſheweth his perpetuall mercy and goodneſſe to many generations, unto them which love him and keep his law.

Theoph. There be three things in this thy expoſition, of which I think it fit to ask thee.

Firſt in what ſenſe God is ſaid to be jealous? foraſmuch as the affection of jealouſie doth not any way agree to his Majeſty.

Why God is called Jealous.

Matth. The Lord giveth himſelfe this title, having reſpect to the

the covenant made with us. Now this hee often compareth unto marriage; as well for the union which we have with him, as for the mutuall fidelitie which we alſo have promiſed to him. Hereof it commeth, that by the Prophet he ſaith; *I will marry thee to my ſelf, in faithfulneſſe, Hoſ.* 2. 20. as if he did ſay, That as he performed to us all the duties of a faithfull and true husband, even ſo hee required againe by covenant, of us, love and chaſtity, belonging to marriage. And for this cauſe he complaineth, and not ſeldome, by his Prophets, *That Iſrael committed fornication with idols, and was polluted* (or defiled) *with adultery, Jer.* 3. *Hoſ.* 2. When therefore hee calleth himſelfe jealous, hee doth it, that with one word he may cut off all the vain excuſes wherewith idolaters ſeek to hide themſelves; for this he meaneth, that he cannot by any means

beare it, that under any colour, we ſhould give the love and reverence due to him, unto idols: as an husband that religiouſly and holily loves his wife, cannot endure, whatſoever ſhee pretendeth, that his wife ſhould beſtow the ſignes of her friendſhip and love upon another. Moreover, by this title hee warneth us, that at the laſt he will execute no leſſe puniſhment upon idolaters, than a jealous husband upon his wife, often taken by him in adulterie.

Theoph. The other thing commeth to my remembrance, wherof I ſaid I would aske; how it agreeth with the juſtice of God to require the puniſhment of the fathers offence, of his poſterity.

Matth. The Lord meaneth not, that the children ſhould bee puniſhed for the ſins of the parents, foraſmuch as he ſaith by the Prophet, *Eze.* 18. 10. *That he will not, that*

that the ſon ſhould bear the iniquitie of the father, or the father bear the iniquity of the ſon. But this viſitation is fulfilled, when the Lord taketh away from the houſe of the ungodly his grace, the light of his truth, and the other helps of his ſalvation. Now then, nothing elſe can bee looked for, but that the children being forſaken of God, ſhould live moſt wickedly, and move God to take vengeance upon them. From hence is that prepoſterous & diſordered deſire of the children to follow the idolatrous way of their parents: whereupon it commeth, that they excuſe their idolatry by this one pretence, namely, the example of their fathers. But if the Lord doe threaten ſo great puniſhment to idolaters, ſo much blinded, that they think God is rightly worſhipped of them, how much more fearefull judgement ought they to looke

Againſt the Nicodemites.

for, that be illuminated with the light of his truth, and notwithstanding defile themselves with idolatry and superstions, against their consciences?

Theoph. Those men are wont to answer (which also my selfe have heard from them, more than once) that they acknowledge no sinne in that; seeing they lift up their mindes unto God, in the middest of those ungodly superstitions: which also they hate with all their hearts.

Matth. It is a most vaine excuse, which the divell hath put into their heads to lull their consciences asleepe, and so to hold them in his nets.

Theoph. But how can they be convinced of idolatry? seeing that the outward actions of men should be judged of, by the inward action of the heart.

Matth. That indeed is true, in such things as of themselves bee good

good or indifferent, and be made ill by an ill intent: as, if one prayed to God, to be prayſed & well thought of. But concerning actions of their owne nature evill, and expreſly forbidden of God, as is outward idolatry, there is no inward affection of the mind which can make them good, and acquit them from ſin.

Theoph. In what place is outward idolatry forbidden?

Matth. In the ſecond commandement; where by name the Lord forbiddeth, that no man bow himſelfe to idols, or worſhip them. Which thing is often repeated in ſundry places of the Scripture.

Moreover, it may be gathered of that which the Lord anſwered *Elias*, when he noted, & (as it were by outward ſignes) marked the Iſraelites, which had not fallen away from his religion. For hee ſaith, *I have reſerved to my*

my ſelf ſeven thouſand men, which have not bowed the knee to the image *Baal*, Rom. 11.4. In which words he declareth, that all ſuch as worſhipped *Baal* with the outward geſture, were idolaters, although they might pretend the inward affection of their mind to be otherwiſe. Is it not alſo juſt and right, that God ſhould bee worſhipped of us in our bodies, as well as in our mindes, foraſmuch as hee is the maker of both?

Theo. Againe, they do alledge for themſelves the example of *Naaman* the Syrian; who being lightened with the knowledge of the true God, through that miraculous cure, ſaid unto the Prophet; *Herein the Lord be merciſull to thy ſervant, when my Lord ſhall goe into the houſe of Rimmon to worſhip there, & ſhall leane upon my hand, and I bow my ſelfe in the houſe of Rimmon: in this bowing my*

my ſelfe in the houſe of Rimmon, I beſeech the Lord to forgive his ſervant in this thing, 2 Kings 5. To whom the Prophet anſwered: *Goe in peace*. Of the which words they gather that the Prophet gave his conſent he ſhould do that thing.

Matth. This example maketh more againſt them than for them: for that *Naaman* the Syrian, the chiefe captain of the hoaſt of the King of *Aram*, & moſt dear to the King himſelfe, when he was firſt converted to the religion of the true God, knew that hee ſinned, if hee did but onely apply himſelfe (in his ſervice, and bowing) to the King, while he worſhipped: and hee prayeth God to forgive him that ſinne. But theſe our Nicodemites, which have ſo many yeares been taught the knowledge of God, and of his ſpirituall worſhip, and indeed farre more cleerely than the fathers under the

the Law ever were, cannot bee brought thus farre, to confeſſe that they ſin, when every where of their owne voluntary accord, and without any inforcement of the Kings authority that uſeth their ſervice, they be partakers of Idolatry and ſuperſtition. Verily, the confeſſion of *Naaman* the Syrian ſhal be ſufficient to condemn them in the day of judgement: ſo farre off therefore it is, that by it they can by any meanes defend themſelves. Concerning the anſwer of the Prophet, *Goe in peace*; he doth not by it allow the ſinne of *Naaman*, neither was it his minde to flatter *Naaman*: But when hee ſaw him, in ſo little ſpace of time to have profited ſo well in the knowledge and feare of God, as that freely he confeſſed and condemned his owne infirmity; he encouraged him, and putteth him in hope, that God would ſtrengthen him, and bring

that

that to perfection, which he had begun in him.

For this cauſe he ſaith, *Goe in peace.* But if hee had to doe with the Nicodemites of our age, hee would have uſed a farre other manner of ſpeech, and have cried out aloud the ſame thing which *Elias* (that went before him) did to the Jewes of his time, mingling the worſhip of Idols with the ſervice of God; *How long do ye halt betweene two opinions? If the Lord bee God, follow him: but if Baal be he, goe after him,* 2 *Reg.* 18.22.

Theoph. I am not a little glad, that I have gotten the meaning of that place. For ſometimes I have beene troubled about the looſing or untying of that knot. I do not therefore now think, that the Nicodemites have any excuſe, whereby to cleere themſelves from the crime of idolatry: ſeeing it is evident, that this excuſe of

of theirs is nothing worth.

Matth. Adde hereunto, that there be againſt them the examples of *Daniel* and his fellowes, and of innumerable martyrs, who rather choſe to ſuffer moſt cruell death, than never ſo little to make ſhew that they worſhipped idols. Foraſmuch therefore as they dare not impute foole-hardineſſe to theſe faithfull ſervants of God (of whom the Scripture it ſelfe reporteth honourably) it followeth of neceſſity, that they muſt condemne themſelves becauſe they feare men more than God, of which fault there is no doubt but their owne conſcience accuſeth them. Let them therefore thinke upon that ſentence pronounced by God againſt the fearfull (that is, ſuch as knowing the truth, do for feare diſſemble it; whom hee joyneth with unbeleevers, abhominable, murderers, whooremungers, ſorcerers

cerers & lyars) to whom he ſaith; *Their part is appointed in the lake that burneth with fire and brimſtone: which is the ſecond death, Apoc.* 12.8. Let them, I ſay, remember that ſentence, that (if they have any care of their ſalvation) they may prevent the wrath and judgement of God, by true repentance.

Theoph. Let us now returne to the words of the commandement. Why did he rather ſay, *To them that hate me*, than, To them which doe not obey me?

Matth. That he might make the ungodlineſſe of ſuch as obey him not, eſpecially of thoſe which break his cōmandement, the more manifeſt. For, by that their diſobedience they declare the inward hatred which they beare towards him. But contrariwiſe, the godly, by keeping of his commandements, do witneſs their love and reverence of him.

Where-

Whereby it is apparent, how much idolaters aud ſuperſtitious perſons bee deceived when they thinke to declare their love toward God, by their phantaſticall and braine-ſicke religions; ſeeing God himſelfe teſtifieth, that ſuch devices be ſignes of the greateſt hatred againſt him. And indeed, by theſe things is overthrowne that moſt falſe and hurtfull principle of idolaters, wherein they affirme, that all things which be done with a good intent (that is, with a mind to ſerve God) are well done.

Of good intents.

Theoph. But yet it ſeemeth impoſſible that good intents ſhould be ill.

Matth. True, if thou meane ſuch intents as may truly be called good.

Theoph. Which are they?

Matth. Such as are grounded upon the expreſſe word of God. For, the other, which bee againſt the

the word of God, howſoever men eſteeme them to bee good, yet are they moſt abominable and diſpleaſing to God. Therefore, the good intents, as they call them, of idolaters and ſuperſtitious perſons, are no better than the intents of the Jewes, which put Chriſt to death; or thoſe, which have ſlain almoſt innumerable faithfull ſervants of Chriſt, of whom even Chriſt himſelfe witneſſeth, that *they thought they did God ſervice*, Joh. 16 2.

Theoph. Let us goe forward. Why doth God, ſpeaking of puniſhment, mention only three or foure generations, and ſpeaking of reward, nameth thouſands?

Matth. To teach us, that hee is more inclining to gentleneſſe and doing of good, than to ſeveritie. Notwithſtanding, the ſentence pronounced of God, is not ſo generall, but that ſtill he reſerveth it in his own liberty to ſhew him-

himſelfe mercifull when he pleaſeth, to the children of the wicked, and to refuſe & caſt off ſuch of the ſeed of the faithfull, whom it ſhall ſeem good unto him. Nevertheleſſe, hee ſo tempereth it, that his promiſe and threatning may appeare to bee neither vaine nor deceitfull.

Theoph. But theſe things ſeem to agree rather to the whole law, than to this commandement alone.

Matth. Right. For the Apoſtle witneſſeth, *Eph.* 6. 2. that the fift commandement is the firſt with promiſe; namely, ſpeciall.

Theo. Wherefore then are they put into this commandement?

Matth. Becauſe the breach of the whole law followeth upon the breaking of this. For when any man goeth about to ſet up another than the true God, he hath already broken the whole Law. For whatſoever can bee performed

med or done by him, cannot bee esteemed obedience to God, but to the idol which he hath made.

Adde this also, that Idolaters are so busied in their superstitions, joyned most neerely with idolatry, and doe so swell with a vaine opinion of merit, that they easily despise and set light by the lawfull keeping of Gods commandements: which daily experience doth plentifully witnesse.

The third commandement.

Thou shalt not take the Name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse that taketh his Name in vaine.

Theoph. We have been long in the exposition of the second cõmandement: because the matter it selfe required it. Now we are come to the third. And first let us see how many parts there bee of it. *Mat.*

Matth. Three, as of the former.

1 In the first, is forbidden the rash use of Gods Name.

2 In the second, is commanded the sanctifying of it: and this is contained under a prohibition.

3 The third, is a threatning pronounced against the breakers of this commandement.

Theoph. That the exposition of this commandement may bee the easier, I will demand three things.

1 In what sense the Name of God is taken, in this place.

2 Secondly, what it is to take the Name of God in vaine.

3 Thirdly, how many waies it may be taken in vaine.

Theo. Declare what the Name of God signifieth.

The first part of the third commandement is of Gods Name.

Matth. It is first taken for God himselfe; as it is easie to gather out of the words of *Moses:*

ſes: *If thou ſhalt not take heede to doe all the words of this Law, which are written in this booke, to feare that glorious and terrible name, The Lord thy God, the Lord will make thy plagues wonderfull*, Deut. 28.58. Secondly, it ſignifieth all thoſe things which concerne his glory: as his word and works.

Theoph. But now what is it to take the Name of God in vaine?

How the Name of God is taken in vaine.

Matth. To ſpeake of God, or his words or workes contemptuouſly, lightly, and raſhly: this is to prophane and unhallow his Majeſty. For this cauſe hee ſaid rather, *The Name of the Lord thy God*, than, My name. For, this he meant: that, ſeeing the Lord is our God, we ought to thinke ſo reverently of his Majeſty, that of us it ſhould bee had in moſt reverent and inviolable eſtimation.

Theoph. Now are wee to ſee, how

how many wayes the name of God is taken in vaine: which is the third point of the firſt part of this commandement.

Matth. It may indeed bee taken in vain ſundry waies: which notwithſtanding I will reduce unto five.

How many waies it is taken in vaine.

1 The firſt, which is alſo the moſt grievous, is blaſphemy, that is, railing; namely, when a man doth not onely ſpeake contemptuouſly of God, but doth alſo uſe reproachfull words, and ſuch as ſavour of contempt againſt his Majeſty, as they do that renounce God. To whom alſo, wee doe joyne all thoſe that doe trample under their feete the moſt holy myſtery of our ſalvation wrought by Chriſt, and doe uſually ſweare by his death, bloud, body, and other parts thereof: as, his head and belly; and that, for the moſt part, of ſet purpoſe, and for the nonce; not being ſtirred or occaſioned

caſioned thereto by anger: albe-it, indeed, there be no anger, that before God can excuſe ſo horrible blaſphemie.

Theoph. Such men verily bee far off from giving thoſe thankes which we owe unto him, in that hee vouchſafed to take upon him our humane nature; and that, in it (to deliver us from everlaſting death) he would be abaſed to the moſt ſhamefull death of the Croſſe.

Matth. Thou ſayeſt true. And therein they ſhew themſelves worſe than the very Jewes, of whom he was crucified. *For, if they had knowne him, they would not have crucified the Lord of glory*, ſaith Saint *Paul*, 1 Cor. 2. 8. Therefore, except they repent, it muſt needs come to paſs, that (to their eternall miſery) they ſhall feel his moſt juſt wrath & judgement, ſeeing that of ſet purpoſe, they doe ſo prophane the benefit

of our redemption wrought by him.

Theoph. Let us ſearch out another way, whereby the name of God is taken in vaine.

The prophaning of Gods Word.

Matth. When wee abuſe the holy Scripture: which is done chiefly three waies.

1 Firſt, when it is prophaned by ridiculous ſcoffes and mocks, as the manner of drunkards and prophane men is.

2 Secondly, when it is corrupted; that is, wreſted otherwiſe than the true ſenſe is, as hereticks doe.

3 Thirdly, when any abuſeth it to inchantments or ſorceries, for the healing of men or beaſts, and ſuch like.

Theoph. But they, which by that meanes heale diſeaſes (eſpecially thoſe of men) do ſay there is no ſinne in it: ſeeing they uſe good words, whereof there followeth a very good effect, namely,

ly, good health for the moſt part reſtored to the ſicke.

Matth. The divell uſeth to aſſaile men, diſguiſed: that is to ſay, *hee changeth himſelfe into an Angel of light*, (2 *Cor.* 11. 14.) to the end hee may bee the better welcome. For hee knoweth, that if he were deſcried, all would abhorre him. Therefore he can find no better colour, than if he make ſhew of the word of God: which, nevertheleſſe, is both corrupted by him, and wreſted from the true meaning; as hee doth with heretickes: or elſe is turned from the right and lawfull uſe (namely, doctrine, reproofe, correction, and inſtruction) to the healing of bodies, and ſuch other deluſions; whereby both it is prophaned, and the name of God taken in vaine. Whereupon it is plaine, that the cures, which ſometimes enſue upon theſe deceits & juglings, bee not of God (againſt

whom there is that way great ſin committed) but from the divell.

Theoph. Canſt thou prove, that thoſe kindes of healings or cures be of the divell?

Matth. Yea indeed, and that moſt eaſily. For God uſeth onely two waies to the curing of diſeaſes: whereof one is naturall and ordinary; namely, by the helpe of medicines, whereunto hee hath put that vertue and force: the other is beſides the courſe of nature, by miracle: which is, when God himſelfe doth it by his owne power. But that way of healing, by rehearſing words out of the holy Scriptures, cannot bee called ordinary or naturall; foraſmuch as the Word of God is not given to heale bodies, but ſoules. Neither can it bee reckoned among the miracles which proceede from the power of God. For the power of God is not tied to the

uttering of certaine words, bee they never ſo good or excellent: otherwiſe there were no man, that might not doe miracles at his pleaſure; which in very deed, is moſt abſurd. For hereupon it ſhould follow, that God declareth his power not according to his owne will, but according to our pleaſure. Therefore no man ought to doubt, but that theſe kinds of healing be of the divell, and not of God.

Theoph. They object, that it is not likely, that the divell (the enemy of mankinde) ſhould regard & care for the good health of men.

Mat. That which treachers & poiſoners are wont to do (namely, to flatter thee for a time, to the end they may afterward lay hands upon thee the more eaſily) the ſame uſeth the divell. For, if hee heale the diſeaſes of cattell, he doth it with no other minde,

but to binde the owners of them to himſelfe. If he bring any eaſe to our bodies, he doth it to bring the ſoule in bondage to himſelfe, and (conſequently) that at length he may throw downe body and ſoule into hell, where hee is. Finally, hee doth alwaies uſurpe dominion & lordſhip over them, to whom he maketh ſhew of ſervice for a time.

Theoph. It were therefore better for a man to ſerve himſelfe, than to have ſuch a ſervant.

Matth. It were ſo, and indeed to bee holden with ſickeneſſe all the time of our life, rather than to recover our health by his helpe.

Theoph. I will yet demand one thing. Whence hath the divell this power, that he can heale the diſeaſes of our body?

Matth. God permitteth it unto him by his juſt judgement, as it hath beeen already ſaid, that they

they might more and more bee blinded which fly to the divell: that ſo by their own deſert they may periſh in their errours.

Theoph. The third manner of taking Gods name in vaine is behinde.

Matth. It is, when a man profeſſeth himſelfe to know God, but denyeth him in his deedes, that is, whoſe whole life yeeldeth nothing but offences, and ſtumbling blockes. Of ſuch the Prophet maketh mention: for thus the Lord chideth with them, *Why doſt thou declare my Statutes, and takeſt my Law in thy mouth, ſeeing thou hateſt to be reformed, & haſt caſt my words behind thee?* Pſ. 50. 16. The ſame alſo is to be thought of hypocrites, which are farre worſe than theſe. For, in words, and outward deeds, they doe vainely make ſhew of the feare of God; but their heart is very farre off from him. In

Gods name taken in vain by diſſolutenesſe of life.

this number alſo they may be reputed, whoſe mind wandreth about other matters, while they are praying.

Theoph. Let us come to the fourth manner of taking Gods name in vaine.

When wee ſpeake of God without conſideration.

Matth. When this word *God*, or the name of *Jeſus* is uſed of us, either raſhly, or without cauſe, as many doe: with whom it is ordinary, that in the way of marvelling or wondring, they often uſe theſe ſpeeces, *My God! Jeſus!*

Theoph. But thou ſhalt hardly perſwade theſe, that they take the name of God in vaine; although it be often uſed of them. For they ſay; It is better to name God than the Divell.

Matth. Our nature is ſo corrupt, and ſo uſed to ſinne, that we ſee not any but the greateſt: which, indeed if they be weighed by our judgement, ſhall be taken

ken to bee very ſmall. For this cauſe, God gave unto us his Law, which is as it were a glaſſe, and a moſt perfect patterne of holineſſe; that, by comparing our actions with it, wee might acknowledge our ſins, and ſtudy to amend. But, of theſe things ſhall bee ſpoken more at large, when we come to the uſe of the Law. Now wee are to examine that fourth manner of breaking this Law, by comparing it with the commandement it ſelfe; *Thou ſhalt not take the name of the Lord thy God in vaine.*

What is this, *In vaine?* Doe we then only ſinne againſt Gods name, when wee aſſaile and ſet upon it with blaſphemies and renouncing of it? No, at no hand; but even then alſo when it is named either contemptuouſly or raſhly. But who is hee (that being in his right mind) ſeeth not, that it is both contemptuouſly

and rashly used in these forms of speech? If one have beene at a feast (which peradventure hath not been without ryot and other fault) he will not feare to utter these words, according to the custome among us; O my God, how excessively have we laughed! O my God, how richly and daintily were wee entertained!

If any of our servants disquiet us, by their unskilfulnes or slowenesse, straightway ye shall heare, O God, how foolish thou art! O God, how slow thou art!

If we find any place filthy and uncleane, or if we smell any ill savour, by and by shall the name of God bee mingled with these things, in these words;

O God, what a filthy place is this!

O God, what an ill savour doe I smell!

These examples, most common among our country-men, were to bee

bee remembred, that wee might ſo much the more plainly ſhew, how common a thing it is with us, to uſe the name of God contemptuouſly, and unadviſedly. A certain Ancient left it written, that if we have a coſtly garment, we do then only put it on, when we goe to the company of great perſonages, and doe moſt carefully look into it, that it be not ſpotted: inſomuch that we ſhun and avoyde all ſuch things as might ſoile it. But the moſt holy name of God (with the excellency and worthineſs wherof, no garment, no nor any creature is indeede to be compared) is ſolittle eſteemed of us, that it is continually mixed with vaine idle ſpeeches, railings and filthineſſe.

Theoph. I doe acknowledge, that the name of God is abuſed with very great contempt, in the ſpeeches which thou haſt reckoned up: but that ſinne is ſo common,

mon, that in very deed the godly themſelves, and ſuch as deſire to reform their lives, be not free from it. For, a man ſhall finde very few that ſinne not in this poiint.

Matth. The cauſe why I have handled that ſin the more largely, was, that it may the better bee knowne: eſpecially to ſuch as be touched with any feare of God; that by the reverence wherwith they honour his name, they may be moved to amendment: which they ſhall with very ſmall labour attaine, if they give their mindes unto it.

Theoph. Let us come to the fift and laſt way, whereby the name of God is taken in vaine.

Of a vaine oath.

Matth. That is, when a man ſweareth vainly.

Theoph. Before I demand how any ſweareth by the name of God vainly, I would have thee declare what an oath is.

Of an oath.

Matth. It is the calling of God to witneſſe, for the confirmation of the unknowne truth of our ſpeech.

Theoph. How many kinds of oathes be there?

Matth. Two. For, the one is of things paſt, the other of things to come; namely, when any thing is promiſed with an oath: which promiſe, if it be made unto God, is called a vow.

Theoph. Let us conſider how a man ſweareth by the name of God in vaine.

Mat. That is, as often as thoſe circumſtances, which are required in an oath, are not kept.

Theoph. How many are thoſe circumſtances?

Matth. In an oath concerning things paſt, there are but three; without which, the oath ſhall be altogether vaine.

1 The firſt is, that the thing, which wee are ready to ſweare, be

be not onely true; but alſo that the truth of it bee certainely knowne to us.

2 Secondly, that it be of ſome importance, eyther in reſpect of Gods glory, or the good of our neighbour.

3 The third is, that the truth of that thing, by no other means can bee brought to light: for otherwiſe, the name of God is contemptuouſly uſed.

But, as an oath reſpecteth things to come, there bee five things to be obſerved.

1 That the thing bee of ſome importance.

2 That it be juſt and lawfull.

3 That it be in our power.

4 That wee bee ready to performe it.

5 Finally, that when time is, we perform it indeed; although it ſhould be to our loſſe: as wee bee taught of the Prophet, *Pſal.* 15.4.

Theo.

Theoph. What if all theſe circumſtances bee not obſerved, is not the name of God taken in vaine?

Matth. It is: and herein hee is greatly reproached; eſpecially, if that whereof we ſwear be not true. For then he that ſo ſweareth, doth put a lye and an untruth upon God; & conſequently (ſo much as in him lyeth) doth take from him his Godhead, and maketh him like the divell, *who is the father of lies*, Joh. 8. 44.

Theoph. But if we have taken our oath to doe ſome ill thing (as for example, to kill) are wee bound to performe that?

Matth. At no hand. For, in our Baptiſme, wee vowed unto God, that wee would ſerve him, and obey his will. And that oath cutteth off all other contrary to it.

Sinne therefore is committed, in that an unlawfull oath was taken

ken vainly and raſhly, and contrary to the will of God; howbeit, it were farre more hainous to keep this oath. But if we be not bound to doe ill things, albeit we have expreſly pomiſed them, much leſſe if they bee required of us, under the colour of ſome generall promiſe. For ſecretly they bee excepted which are not lawfull; no leſſe than thoſe which be impoſſible, or cannot be done. And therefore *Herod* was not bound to cut off the head of *John Baptiſt*, by his oath taken to *Herodias*, Mat. 14.7.

The ſecond part of the third commandement, of ſanctifying Gods name.

Theo. We have ſpoken ſufficiently of the firſt part of this commandement: let us come to the other. Now, that pertaineth to the ſanctifying of Gods name. By what meanes therefore may the name of God be ſanctified or hallowed of us?

Matth. By five; even the ſame number with thoſe, whereby it is taken in vain. *Theo.*

Theoph. Declare ſeverally every of theſe.

Matth. The firſt is, that wee ſing his praiſes, reade his word, and ſpeake reverently of him.

2 The ſecond is, that in adverſity hee bee praiſed of us, both in heart and mouth: as wee reade *Job* did, in theſe words, *Let the name of God bee bleſſed*, *Job* 1. 21.

3 The third is, that ſo often as need ſhall require, we do make a moſt franke confeſſion of his truth; and leade a life agreeable to that confeſſion.

4 The fourth is, that we pray unto him, and from our heart give him thanks.

5 The fift is, that when it ſhall be neceſſary, wee ſweare by his name.

Theoph. How is the name of God ſanctified when we ſweare by it?

Matth. Becauſe, by an oath lawful-

lawfully taken, he is acknowledged of us for the true God: forasmuch as we confesse him to be the searcher of the heart and secret thoughts, when we call him to bee a witnesse of the things that be hidden from men.

Secondly, because wee flye to him as a most earnest defender of truth; and therefore a most severe revenger of lyers and such as forsweare themselves. And these indeed be the proper offices of God alone.

Finally, by an oath his name is sanctified: seeing that by it controversies, which hurt Christian charity, bee ended, as the Apostle speaketh, *Heb.6.16.*

Against Anabaptists that wholly condemne swearing.

From whence we may gather, how wonderfull the kindnesse of God is toward us: who doth so farre abase himselfe, that hee will be present at our controversies, and make an end of them. Therefore there is no cause why we

wee ſhould doubt to ſweare by his name, in the place of judgement, or elſe where; ſo as all the conditions be kept. For whoſoever refuſeth to ſweare, refuſeth to give glory unto God.

Theoph. But Chriſt commandeth that we *ſwear not at all, neither by the heaven, nor by the earth*; and that *our communication bee yea, yea; nay, nay*: Matth. 5. 34. affirming further, that *whatſoever is more, is of evill*: which alſo is confirmed by S. *James*.

Matth. That indeed is true. But Chriſt in the ſame Chapter plainely ſaith, that *he came not to deſtroy the Law* or the Prophets, *but to fulfill them*. Therefore his purpoſe is not to condemne the right uſe of an oath, expreſſely commanded of God in theſe words of *Moſes*; *Thou ſhalt fear the Lord thy God, and ſhalt ſerve him onely, and ſweare by his name*, Deut. 6. 13.

Theoph.

Theoph. With what minde therefore did Christ utterly forbid ſwearing?

Matth. With a purpoſe to reſtore to this commandement the true underſtanding of it, which had been much corrupted by the falſe gloſſes of the Scribes and Phariſees. For they taught it was no ſinne when any ſweare in vain by the creatures (as by heaven and earth); ſeeing that the name of God was not expreſſed. But Chriſt meaneth to ſhew that although the name of God was ſuppreſſed, or not mentioned, yet ſecretly it was ſufficiently expreſſed in ſuch oathes, and that therefore therein ſinne was committed againſt this commandement. Therefore his purpoſe is not to forbid the lawfull uſe of an oath, but the abuſes: as when a man ſweareth vainely, by what name or in what manner ſoever it be done.

Theoph.

Theoph. It followeth therefore, that it is lawfull to ſweare by creatures, ſo as it be not vainely: foraſmuch as the name of God is ſecretly underſtood in them.

Matth. Yea verily: yet with this condition, that thoſe creatures bee avoided in ſwearing, which have beene commonly abuſed to idolatry. For then the name of God is not underſtood under them, but it is even ſuppreſſed that they may have his roome, the honour being given unto them which belongeth to the Majeſty of God alone. But this doe they, which ſweare by the name of Saints departed. In which reſpect the Lord is bitterly angry with them that ſwear by other gods, and taketh that kinde of ſwearing to be an argument of manifeſt falling away from him. Whereupon he complaineth of the Iſraelites in *Jeremy*,

Thus this learned man and ſome other have thought of this matter.

my, in these words: *Thy children have forsaken mee, and sworne by those which are not gods, Jer.5.7.* And that indeed very iustly: for the breaking of the second and third commandements, is a signe of breaking the first.

Theoph. How so?

Matth. Even as he worshippeth God with spirituall worship, and sweareth by his name so oft as the Lord shall require, which spiritually hath conceived and comprehended him in his minde: so, whosoever hath imagined to himself a false god, or many gods, doth forthwith shew it by worshipping of idols, whose names he hath in his mouth, when he sweareth. It is therefore truely said, That idols bee first in the heart, before they be brought forth either with the hand or mouth.

Theoph. Let us come to the third part of the commandement, which

which is the threatning againſt ſuch as breake it.

Matth. It is contained in theſe words; *The Lord will not hold him guiltleſſe which taketh his name in vaine.* Whereby it appeareth, that the tranſgreſſion of this commandement is accounted a moſt hainous ſinne before God, notwithhanding men make light of it, and that therefore he will with grievous puniſhments be avenged upon ſuch as be guilty of it.

The third part of the third commandement.

Theoph. Is there any thing that doth ſo much aggravate this ſinne?

Matth. No verily. For there is no cõmandement, in the breaking whereof there is ſeene ſuch inſolent contempt of God.

Theoph. Why ſo?

Matth. Becauſe wee are led to breake the other commandements, either upon a falſe opinion of worſhipping God, as when we

wee give our ſelves to idolatry and ſuperſtition; or for our owne eſtimation, when we yeeld our ſelves to revenge: or for our pleaſure, when we commit fornication: or for our profit, when we ſteale: or for ſome feare, as when we tell a lye: but for the breaking of this commandement, we can pretend neither the worſhipping of God, nor our profit, nor our pleaſure, neither any feare. Therefore the tranſgreſſion of this commandement, and eſpecially blaſphemy, hath no other beginning, but a moſt manifeſt contempt of Gods Majeſty.

Theoph. Some are wont to excuſe the matter, by cuſtome to clear themſelves of the ſin of the contempt of God.

Matth. But I would demand, whence that cuſtome ſprung: Did it not come from the very impiety and mad contempt of God, wherewith our mindes were wholly

wholly taken up and poſſeſſed before? For it is certaine, when at the firſt the minde of man is lightned with the leaſt Sunne-beame of the feare of God, that that bad cuſtome is preſently changed, howſoever it might goe about to defend it ſelfe by preſcription of very long time.

The fourth Commandement.

Remember the Sabbath day, to keep it holy: ſixe daies ſhalt thou labour, and doe all thy worke, but the ſeventh day ſhall bee the Sabbath to the Lord thy God, in it thou ſhalt doe no manner of worke, thou, nor thy ſonne, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattell, nor the ſtranger that is within thy gates: for in ſixe daies the Lord made the heaven and the earth, the ſea, and all that in them is, and reſted the

ſeventh day : wherefore the Lord bleſſed the Sabbath day, and hallowed it.

Theoph. The fourth commandement of this firſt Table is behind: to the expoſition whereof, that we may make an eaſier way, let us ſee of how many parts it ſtandeth.

Matth. Of foure.

1 The firſt containeth the ſumme of the whole commandement in theſe words: *Remember the Sabbath day, to keep it holy.*

2 The ſecond ſheweth, which that Sabbath day is, when hee ſaith: *Six daies ſhalt thou labour, and doe all thy worke: but upon the ſeventh day ſhall be the Sabbath to the Lord thy God.*

3 The third teacheth, how that day is to be kept holy. *Thou ſhalt doe no worke, neither thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor the cattell, nor the ſtranger that is within*

within thy gates.

4 The fourth rendreth a reaſon, why hee appointed the ſeventh day, rather than any other day, unto this reſt: *For in ſixe daies God made the heaven and the earth, the ſea, and all that in them is, and reſted the ſeventh day; therefore he bleſſed the Sabbath day, and hallowed it.*

Theoph. Wee muſt follow theſe foure parts in order. Declare therefore the meaning of the firſt.

Matth. When the Lord ſaith, *Remember the Sabbath day*, hee teacheth us that this commandement is of very great weight. Which appeareth to bee moſt true, even by this, that the keeping of the reſt of the commandements dependeth upon the keeping of this. In reſpect wherof, the Lord every where by his Prophets objecteth to the Iſraelites the tranſgreſſion of this

commandement, when hee meaneth to ſignifie the breach of the whole Law. Hee addeth after; That thou ſanctifie or hallow it: that is, ceaſe and abſtaine from bodily workes, that thou maieſt apply thy ſelfe earneſtly to ſpirituall and heavenly.

Theoph. Which calleſt thou heavenly and ſpirituall works?

Why the Lord, under the Law, cõmanded the Sabbath.

Matth. That we may underſtand that point, wee muſt know that the Sabbath was commanded of God for two cauſes; the firſt whereof was ceremoniall. That ceremony alſo is conſidered in two reſpects. For by the bodily reſt, the Lord meant to warn the people of Iſrael, to abſtaine and reſt from their own workes, being carnall & defiled, that they might ſuffer the holy Ghoſt to worke in them. This doth hee himſelf witneſſe in theſe words: *See that you keepe my Sabbath, becauſe it is a ſigne betweene me and you,*

you, in your generations, that you may know, that it is I the Lord which ſanctifie you. Out of which words it is plaine, that that ceremony was a type or ſhadow of our regeneration.

Secondly, [illegible] ſerved to ſanctifie the everlaſting Reſt of the kingdome of heaven, which was as it were a part of the former. For that cauſe the Lord called the Land of Canaan, reſt, becauſe it was a ſigne or token of eternall life, according to the interpretation of the Apoſtle to the Hebrewes.

The other end of the bodily reſt is this, that wee may waite upō the Miniſtery of the Church: for that is eſtabliſhed by God in this commandement. Moreover, that wee may meditate upon his workes, and diligently apply our ſelves to the love of our neighbour, and the inſtruction of our houſhold and family. Theſe are

the two ends of this bodily reſt, the firſt whereof, together with the reſt of the ceremonies, is taken away by the comming of Chriſt, who is the truth of it. But the other is perpetuall, and to continue for ever. Therefore that reſt belongeth unto us, and is every weeke to bee kept one day.

Theoph. Let us come to the other part.

Matth. After that the Lord had commanded one day for reſt, then he ſheweth which day hee will have kept, and that is the ſeventh, namely, the laſt of the weeke. He doth alſo teach how wee ſhould ſpend the reſt of the weeke, namely, in working, that is, in doing our worldly buſineſſes, to the end we may be the fitter for the reſt of the ſeventh day, and may the better performe ſuch things as hee himſelfe hath commanded.

Theoph.

Theoph. Which is the ſeventh day?

Matth. That which we do yet call Saturdy. For the Lords day properly is the firſt day of the week, according to the diſtinction made by God himſelfe. But the ſeventh day the Apoſtles changed, to teach that the ceremony was abrogated, and the *Reſt* they put off to the Lords day, upon the which Chriſt by his reſurrection had put an end to that ceremony.

Theoph. How did Chriſt by his reſurrection, put an end unto that ceremony?

Matth. Becauſe, by the vertue and power thereof, wee are ſpiritually raiſed up, that we may ſerve God, and mortifie our concupiſcences all the daies of our life; ſo as for this purpoſe, wee do not now ſtand in need of the obſervations of any day.

Theoph. Is not this to obſerve

daies, which thou condemnedſt as a ſuperſtitious thing, in the expoſition of the former commandements?

Matth. To obſerve daies and times is nothing elſe, but to thinke one day or time holier than another, which agreeth not to the hallowing of the Lords day. For wee doe not attribute unto it, greater holineſſe than to another. But when the Apoſtles would take away the ceremony of the ſeventh day, they appointed this, which came firſt in place, to that uſe: and as another day had been as fit, ſo neither is this leſſe fit or convenient, than any other.

Theoph. Declare the third part of the commandement.

Matth. It teacheth that no worke concerning this life is to be done, unleſſe it bee neceſſary, upon that day. But it is to be marked, that ſuch works were then judged

judged to be faulty and ſinfull among the Jewes, becauſe they were contrary to the ceremony which they were bound to keep. But now, that ceremony being taken away, they are not forbidden as evil in themſelves, but becauſe they hinder us, and withdraw us from holy exerciſes and meditations.

Theoph. But why is there mention made of the *Reſt* of menſervants, and of maidſervants, of cattell, and ſtrangers?

Matth. Concerning men-ſervants, and maid-ſervants, God commandeth this, aſwell that they might have ſome eaſe from their labour, as alſo that they might attend upon the miniſtery of the Church, and ſo to care for and looke to their owne ſalvation no leſſe than their maſters. The *Reſt* of beaſts God doth therefore mention, becauſe they worke not but with the ſervice

and help of ſervants. He ſpeaketh alſo of ſtrangers, becauſe if they bee of the ſame profeſſion with us, they alſo are bound to keepe the law of God: if not, yet at leaſt, heede muſt bee taken that they bee not an evill example to the reſt.

Theoph. The fourth part is remaining.

Matth. The Lord ſetteth before us his owne example, the more earneſtly to pricke us forward to the keeping of that *Reſt*. He doth alſo call to our remembrance the creation of the word, that we might remember of whom wee have our beginning, and the innumerable benefits that we enjoy. The Sabbath day therefore ſhould be unto us as it were an image of the creation of the world: and upon that day ought wee to meditate and think upon that creation, leſt we be guilty of that fault, which God

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in former times by *Moſes* upbraideth the Jewes with; *Thou haſt forgotten that ſtrong God which hath begotten thee: the God which made thee, thou haſt not remembred*, Deut. 32.

Hereupon it is, that by name hee reckoneth up every of his workes by it ſelfe: *For in ſixe dayes the Lord made the heaven, and the earth, the ſea, and all that is in them.* But here is mention of the Lords reſting, not becauſe he hath caſt off the care of his works: for he continually worketh to preſerve his creatures, and to guide them by his providence. But this hee would teach us, that he hath ceaſed from making of the kindes of things. Finally, the bleſſing and hallowing of the Sabbath day is after added, not becauſe that day is in it ſelfe holier than others; but for that it is of God appointed for this purpoſe, that we ſhould reſt from

from our owne workes, and diligently give our ſelves to holy workes.

Theoph. The Sabbath day therefore is ſanctified of God, in that hee did appoint it to holy and religious workes. It is alſo ſanctified of us, when wee give our ſelves carefully to performe thoſe works.

Matth. It is true.

Theoph. But are not the reſt of the dayes ſo hallowed of God, namely, that they bee appointed to holy and religious works?

Matth. Yes verily, ſo farre forth indeed as they bee for our buſineſſes. But upon the Sabbath, all other things are to bee ſet aſide, that wee may diligently apply our ſelves to thoſe works: and verily men bee without excuſe, except they doe this. For whereas the Lord hath divided the weeke into ſeven daies, he

he appointed one onely for himſelfe, but the other ſixe hee hath left unto us, to look to our owne matters.

The ſecond Table of the Law.

Theoph. The foure commandements of the firſt Table being expounded, order requireth that we come to the ſixe laſt. But before we goe to the expoſition of each by it ſelfe, I deſire you to make a generall and briefe expoſition of them, which may ſhew how they agree together, as you did when you handled the firſt Table.

Matth. As in the firſt Table the Lord doth teach true religion, that is, the way whereby we may truly worſhip him: So in the laſt he preſcribeth a holy policy or governement unto men: that

The ſumme of the laſt Table.

that they might keepe peace among themſeves, and ſerve God with one mind. But for the upholding of that policy, it is neceſſary that ſome be ſuperiours, and other ſome inferiours; and that the ſuperiours bee armed with ſome authority, wherewith they may keep the ſubjects within the bounds of their duty, and provide that the mightier do no wrong to men of meane quality. Now all theſe things doth the Lord ordaine in the fift commandement. For by little and little hee doth in continuance of time bring us to all lawfull ſubjection, beginning with that which is moſt eaſie to be borne. Having ſettled and appointed Magiſtrates, hee doth preſently adjoyne lawes, by which they ought to governe their ſubjects peaceably, and keepe them in equity and juſtice: From whence alſo every one ſhould ſeeke the

rule of love, that they may live with their neighbours according to the will of God.

And first, because nothing is more necessary for the safegard of humane society, than that the life of man be preserved; In the sixt commandement the Lord forbiddeth murther, & also commandeth that every one preserve the life of his neighbour, no otherwise than their owne. When he hath taken order for the safegard of mens lives, because men are mortall; In the seventh commandement, forbidding whooredome, he injoyneth marriage to all men that have not the gift of continency, to the end mankinde may be preserved and increased. And because a family or household followeth marriage, to the sustaining wherof riches are required; In the eighth commandement, hee appointeth to every one proprietie of goods, while he

he forbiddeth theft, wherewith quiet poſſeſſion is diſturbed and troubled; & doth alſo command, that wee labour to get riches, both for our own uſe, and to give to the poore. Afterward, becauſe it cannot be (ſuch is the deſire & covetouſneſſe of men) that goods can be enjoyed of us, but that oftentimes there ariſe ſtrifes and controverſies, which the Magiſtrates cannot appeaſe, except they plainely know the truth of the matter; In the ninth commandement the Lord forbiddeth falſe witneſſe-bearing, which is no ſmall hinderance to the ending of controverſies, and doth command that we ſpeake the truth, both before the Magiſtrate, elſewhere, and in all kind of matters. Finally, becauſe the Law-giver is ſpirituall, hee would teach us that his Law alſo is ſpirituall, that is, that it requireth not onely outward obedience, as the

lawes

lawes made by men doe, but even the inward affection of the heart. Therefore under the name of concupiſcence, which he forbiddeth in the laſt commandement, he requireth alſo this, that we obey him with all our heart, ſo as there be not any thing in us, bee it never ſo little, that is contrary to his will.

The fift Commandement of the Law.

Honour thy Father & thy Mother, that thy daies may be long in the land which the Lord thy God giveth thee.

Theoph. Let us goe to the particular expoſition of each commandement of the laſt Table. And let us begin at the fift, which is the firſt. Theſe be the words of it; *Honour thy father and thy mother, &c.* Of how many parts ſtandeth it? *Mat.*

Matth. Of two, the firſt is a precept, namely, that we honour father and mother: the other is a promiſe made to the keepers of this commandement, which is, that they ſhall live long: wherein ſecretly is contained a threatning againſt ſuch as break it.

Theoph. That we may cleerly underſtand the former part, two queſtions are to be determined of us. Firſt, whom God comprehendeth under the name of Parents. And ſecondly, what is to be underſtood by the name of Honour. Anſwer therefore to this queſtion.

Who bee comprehended under the name of Parents.

Matth. Under the name of parents they all bee comprehended, who by any meanes in reſpect of their office are bound to doe the duty of parents towards us, namely, they that ought to have care for our inſtruction, health, life, preſervation of our goods, credit & peace. For in theſe things

things is contained the duty of parents toward their children. Therefore under the name of parents are to be underſtood, firſt

1 Gardians and tutors, that be to us in ſtead of parents.

2 Magiſtrates, who alſo be called fathers of the Countrey.

3 Miniſters of the Church, & Schoolemaſters, which bee our ſpirituall parents.

4 Husbands towards their wives.

5 Maſters towards their ſervants.

Theoph. Wherefore did God comprehend all theſe above mentiõed, under the name of parent?

Matth. Becauſe, ſuch is the naughtineſſe and pride of mans nature (for it is ſwolne with the deſire of greatneſſe and dignity) that it hardly endureth to be ſubjected unto any. For this cauſe, that ſuperiority, which by nature is moſt amiable, and leaſt envied,

envied, is propounded for an example, that our high minds might the more easily bow, and bee made acquainted with subjection.

Theoph. Let us come to the other question. Wherein consisteth the honour which wee are commanded to give to our parents?

What the word Honour signifieth.

Matth. It consisteth in three things.

1 First, in outward salvation, proceeding from the inward reverence which wee ought to yeeld unto them; which shall be done, if wee acknowledge them to bee the ministers of God for our good.

2 Secondly, in obedience, which wee yeeld to their commandements; so as they bee not contrary to the will of God: for then, by the rule of St. *Peter, Wee ought to obey God rather than man,* Act. 5. 29.

3 Third-

3 Thirdly, that in their poverty wee relieve them with our wealth. And withal it is to be obſerved, that God doth not onely, preſcribe a rule to inferiours, whereby they may give due honour to their ſuperiours, but doth alſo teach ſuperiours their duty, which they ought to do to their inferiours.

Theoph. What if the ſuperiors faile in their duty? are not the inferiors diſcharged from the honour due to them?

Matth. No not ſo: for our ſins are not excuſed by the ſins of others. Moreover, the obedience we give them is directly referred to God, of whom it is commanded; & not properly to thẽſelves.

Theoph. We have ſtaied long enough upon the former part of this commandement: let us therefore come to the other; and that is a promiſe: the words whereof be theſe; *That thou maiſt live long*

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in the Land which the Lord thy God giveth thee. To the explaining whereof, there bee five things whereof I will aske thee.

1 Why the Lord joyned a promiſe to this commandement, rather than to the reſt of the commandements of this latter Table?

2 Why he promiſed long life rather than any thing elſe?

3 Whether we receive benefit by long life, which is ſubject to many troubles?

4 What the land is, whereof mention is made in this place?

5 How is this promiſe fulfilled, ſeeing it is certain that ſometimes obedient children be taken away by untimely death, and the ſtubborne and diſobedient live long? Now therefore anſwer to the firſt. What is the cauſe that the Lord joyned a promiſe to this commandement?

Matth. He teacheth ſuperiors by

by his owne example, how they ought to behave themſelves towards their inferiours; namely, to allure them to obedience, rather by gentleneſſe and promiſes, than by ſeverity & puniſhments.

Theoph. Go forward, & in like ſort anſwer to the ſecond: why is long life promiſed by God, rather than any thing elſe?

Matth. The promiſe is very fitly applied to the commandement it ſelfe; for it teacheth good & obedient children, that if they honour the inſtruments or means of this their life (namely, their parents) they ſhall long injoy it. But on the contrary ſide, it threatneth death to the diſobedient; becauſe they be altogether unworthy to have the uſe of that benefit, the inſtruments or meanes whereof they honour not.

Theoph. The third point followeth. What are we the better for long life, ſeeing it is ſubject to

to many afflictions?

Matth. I grant indeed that this corporall life, if it be ſeparated from the favour of God, is moſt miſerable and unhappy: But it is a bleſſing to the faithfull. For, continuing in it, wee ſerve to his glory: and ſometimes hee granteth us this, that with great peace and quietneſſe we enjoy ſundry temporall benefits. Moreover, this promiſe is applied to the common opinion of men. For they account long life for a great bleſſing.

Theoph. Let us come to the fourth point, What is that land, whereof the Lord maketh mention in this place?

Matth. In reſpect of the Iſraelites, it is to be underſtood of the land of Canaan; which they had received of the Lord, to poſſeſſe it: but in reſpect of us, it is extended a great deale further. For whereſoever wee bee in the world,

world, wee have right of dwelling there, from the Lord, whose the earth is.

Theoph. The last point is behinde. How is this promise fulfilled, seeing it is certaine, that oftentimes obedient and good children dye young, and the disobedient live long?

Matth. That is proved by the examples of *Absolon*, *Core*, *Dathan*, *Abiron*, and of the sonnes of *Hely*. Daily experience also confirmeth it, of stubborne and disobedient children: for they bee, for the most part, seene either in prisons, or upon the gallowes. Contrariwise, the good and obedient, for the most part, have long life, with great quietnesse and peace. But, if at any time it fall out otherwise, wee must remember, that all the promises of God concerning earthly things, be with condition, namely, so far forth, as hee shall know them to

be expedient, both for his owne glory, & for our ſalvation. When therefore God doth betimes call his out of this life unto himſelfe, he provideth far better for them than if hee gave them long life. For, he taketh them from the miſeries of this world, and putteth them into the poſſeſſion of eternall life. On the other ſide, ſometimes he giveth the wicked long life: but ſo weake and full of miſery, that it is more grievous than death it ſelfe. For this cauſe, *Moſes*, repeating the law of God, declareth that promiſe in theſe words: *That it may bee well with thee in the land which, &c.* Deut. 6.2. But if it fall out otherwiſe, it is for the cauſe which was at large ſet forth by us, when wee entreated of afflictions. For in that place we taught, wherefore the Lord will have the wicked ſometimes to live long and happily in this world, and the godly

to ſuffer all kinde of afflictions. Notwithſtanding, that ſaying of *Salomon* abideth true: *Although the ſinner commit evill an hundred times, & God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord*, Eccleſ. 8. 12.

The ſixt Commandement.

Thou ſhalt not kill.

Theoph. Having finiſhed the treatiſe of the fift commandement, wee are come to the ſixt. How many parts be there of it?

Matth. Two.

1. The forbidding of Murther.

2. The commanding of keeping peace and friendſhip with our neighbours.

Theoph. How large is the word killing?

Matth. It containeth all the

degrees and ſteps, by the which wee come to it: yea, indeed, all thoſe things, whereby wee are brought and ſtirred to commit murther, according to the third rule.

Theoph. Rehearſe thoſe ſteps or degrees.

Matth. They be three. The firſt whereof is hatred conceived in the heart: foraſmuch as it is in plaine words forbidden of *Moſes*; *Thou ſhalt not hate thy brother in thy heart.* Lev. 19.17.

Theoph. What if our enemy be a wicked man, is it not lawfull to hate him?

Matth. We may indeed hate his ſins: but not his perſon. But wee muſt diligently beware of two extremities, wherein wee doe ſin on either ſide.

The firſt is, that wee hate not the perſon for his ſinne.

The other, that we love not the ſin for the perſons ſake.

Theo.

Theoph. Let us come to the ſecond degree, by the which we come to murther.

Matth. It is anger: for it is a declaration of the hatred lying in the heart.

Theoph. Doe you thinke it altogether unlawfull to bee angry with any?

Matth. I doe not think ſo. For anger is a naturall affection, wherein if moderation be kept, it deſerveth as much praiſe, as the two extremities deſerve diſpraiſe.

Theoph. What is that moderation?

Matth. When with zeale for the glory of God, or with juſt ſorrow, wee bee angry, becauſe injury is done unto us without our deſert; and that keeping a meane, and with this caution, that wee neither ſpeake nor doe any thing that is againſt the honour of God, Chriſtian modeſty & the

loue of our neighbour. In which ſenſe S. *Paul* commandeth: *Be angry, and ſinne not, Eph.* 4. 26.

Theoph. Let us conſider of the two extremities of anger: and firſt let us ſpeake of that which ſinneth in exceeding.

Matth. We doe then fall into it, when we be angry raſhly, that is, without a lawfull cauſe: or elſe when, being moued for a juſt cauſe, wee doe paſſe the bounds of moderation, of ſpeaking or doing the things that bee againſt the honour of God, neighbourly charity, and Chriſtian modeſty. But that falleth out, when we be ſo poſſeſſed with that affection, that the judgement is troubled, and reaſon it ſelfe is darkned; for then for a time, we are like unto madde men that know not what they doe. For this cauſe S. *James* ſaith; *The wrath of man performeth not the righteouſneſſe of God,* Jam. 1. 20.

Theo.

Theoph. Let us come to the other extremity. How doe we ſinne in the defect or want of anger?

Matth. When, perceiving that God is offended, or our credit hurt without cauſe, wee are notwithſtanding not moved, as our duty requireth: which would have us not to ſuffer evils; but that according to our callings we ſhould ſet our ſelves againſt them. Hence it was that *Moſes* was ſo angry in the wilderneſſe with the Iſraelites, whom hee ſaw worſhipping the golden Calfe with idolatrous worſhip; *John Baptiſt* with the Scribes and Phariſes, and *Jacob* with his father in law, *Laban*. *Moſes* indeede, being moved with moſt juſt anger, drew out the ſword, becauſe he was a Magiſtrate. *John* uſed moſt ſharpe and vehement reprehenſions, becauſe he was a Miniſter of Gods word, and had

to do with Hypocrites, and men hardened in their ſins. *Jacob* dealeth with moderate and gentle admonitions, becauſe hee was a private perſon, and his owne matter was in queſtion.

Theoph. The third ſtep, by the which men come to murther, is behinde.

Matth. It is every hurt offered to the perſon of our neighbour: whereupon alſo ſometimes enſueth murther it ſelfe, which fault is indeed moſt grievous in the ſight of God; as appeareth by that which the Lord ſaith, that he abhorreth the manſlayer; and by the penalty appointed by himſelfe unto men-killers. For he ordained, that not onely men, but alſo the very bruite beaſts that had ſlaine man, ſhould bee put to death, *Levit.* 17.16. For which cauſe hee forbad his people the eating of bloud. For, by that ceremony, he would ſhew, how

how much hee abhorred the ſhedding of bloud, and conſequently, murther.

Theoph. Is there any ſpeciall cauſe, which maketh murther to bee eſteemed ſo hainous a ſin before God?

Matth. There is, and he doth declare it himſelfe in the ninth chapter of *Geneſis*. For, after theſe words, *Who ſo ſheddeth mans bloud, by man his bloud ſhall be ſhed,* preſently hee addeth, *Becauſe in the image of God made he man.* By which words hee teacheth, that his own image, which he hath ingraven in man, is wronged and miſuſed by manſlaughter.

Theoph. But whether was that image, or likeneſſe of God, blotted out in man by originall ſinne, as it hath beene ſaid by thee in the ſecond chapter of the former booke?

Matth. It was indeed: but

not ſo far, that there bee no ſteps of it at all remaining. For the ſpirituall gifts bee (as one of the Ancients ſaith) given of God to men for their ſalvation, whereby originall ſinne is taken away; ſuch as be the true knowledge of his Majeſty, and of the worſhip due unto him: But the naturall gifts, that is, ſuch as concern this life, were onely corrupted, as underſtanding & reaſon, ſo far forth as they reſpect humane things; but they were not altogether taken away, as experience it ſelfe doth ſufficiently witneſſe.

Theoph. Let us come to the other part of this commandement: and withall, let us conſider of the vertues which are commanded in it.

Matth. The meaning thereof is this: that we be meek, loving peace and concord, gentle, peacemakers, and deſirous of reconciliation. Briefly, in this commandement,

dement, God requireth foure things of us: the first two whereof do shew what is to bee avoyded; and the latter two, what is to bee done of us, to the fulfilling of it.

Theoph. Rehearse the first two.

Matth. That we hate no man: much lesse that wee hurt either by word or deed. Secondly, that if we be offended, we follow the counsel of S. *Paul, That we avenge not our selves: but suffer the injury patiently, leaving vengeance unto God, who claimeth it to himselfe:* Rom. 2. 19. *Vengeance is mine, I will repay it,* Psalm. 94. 1. For this cause also, in another place he is called the God of vengeance, or God the avenger.

Theoph. But, while we beare injuries patiently, do we not give our enemies occasion to be more cruell and fierce upon us; according to our manner of speech, that wolves

wolves be more fierce upon ſuch as play the ſheep?

Matth. It is indeed certaine, that our enemy ſometimes waxeth prouder, and more inſolent, becauſe of our meekneſſe: but this is nothing to the matter. For, wee ought to be ready rather to beare divers injuries, than to revenge that which we have received; and that by the commandement of Chriſt: *Reſiſt not evill: but who ſo ſhall ſtrike thee on the right cheeke, turne to him the other alſo, Mat.* 5.39. And this is the true ſenſe of that place. For, the Lord would not have us when wee have received one injury, to pull another upon our ſelves, as the words at the firſt ſight ſeeme to require. For, it were a ſinne, not to take heed of an injury foreſeene, eſpecially, when opportunity is offered us. For, Chriſt himſelfe, and after him St. *Paul*, when they were ſtricken

ſtricken upon the cheeke, did not turne the other: but did greatly finde fault and complaine of the injury done unto them. But concerning that Proverbe, that *The wolves be fierce upon ſuch as play the ſheepe*, it is a very device of the divell, and therefore moſt falſe. For, whoſoever in that behalfe doth imitate ſheepe, is ſafe from the aſſaults of all wolves, being protected by the crooke or ſtaffe of that chiefe Shepheard of our ſoules. But on the contrary ſide, whoſoever, revenging his injuries, imitateth the wolves, he goeth out of the fold of Chriſt (into which they only bee admitted, that bee indeed ſheep) and offereth himſelfe a prey unto Sathan, of whom St. *Peter* ſaith, *Hee goeth about like a roaring lion, ſeeking whom to devour*, 1 Pet. 5. 8.

Why God claimes vengeance to himſelfe.

Theoph. Why doth the Lord challenge to himſelfe the office of

of revenging, and ſo earneſtly forbiddeth us, that wee revenge not?

Matth. It ſeemeth to be for three cauſes: the firſt, becauſe he himſelfe is ſpecially offended with the injury done unto us.

Theoph. Why ſo?

Matth. Becauſe, being our chief Lord, he ought much more to be reverenced of us, than man which is his creature. As often therefore as we deſpiſe & break his commandements, doing injury unto any, is not the offence eſpecially done againſt God?

Theoph. Declare another cauſe.

Matth. Becauſe hee doth a great deale better know the greatneſſe of the injury, than doth he that is injured: for hee pierceth into the hidden and moſt ſecret thoughts of men.

Theoph. Declare the laſt cauſe.

Matth. Becauſe hee hath the chief power to revenge injuries,

as

as he ſhall know to bee right and expedient, which we cannot do. For hee ſometime increaſeth the injury, which thought to have revenged it. But although wee had that power in our ſelves, the affections that rule us would carry us beyond the bounds of moderation. For theſe cauſes hath the Lord challenged vengeance to himſelfe, and promiſed that he will indeed repay it; and ſo hee ſhall free us from that labour, and thoſe diſcommodities which might hurt us in revenging: but that hee might take from us all excuſe, hee hath appointed the Magiſtrate, which in his name ſhould execute vengeance, and hath for this purpoſe armed him with ſtrength and authority, that with a ſtayed mind hee ſhould conſider the greatneſſe of the offence, to puniſh it without any troublous paſſion, and repreſſe the boldneſſe

of

of thoſe which have hurt us.

Theoph. Is it therefore lawfull to flie to the Magiſtrate, & to purſue the puniſhment of them which hurt us?

Matth. It is lawfull: for, we ſeeme after a ſort to fly to God himſelf, when we crave the help of his miniſters, ſo as it be done without any affection of revenge, having this onely in our mindes, to help forward common peace, while wee call thoſe to puniſhment, of whom it was diſturbed and broken.

Theoph. What if the Magiſtrate refuſe to help, or if we cannot go to him, what thinkeſt thou is then to be done?

Mat. The whole matter muſt be committed to God, which one day wil take vengeance both upon him that hath done us the wrong, and alſo upon the Magiſtrate, which in his behalfe hath failed in his duty. And indeed, this

this is the beſt way: for if wee ourſelves will revenge when we be able, we ſhall doe farre more hurt to our ſelves than to our adverſary. For we ſhall hurt but the goods, or the body of our enemies: but we ſhall ſo hurt our conſcience, that we bring our own ſoule into extreme hazzard of utter periſhing. I omit the diſcommodities that commonly ariſe of it, while the Magiſtrate demandeth an account of the fact. Therefore, the beſt is to beare injuries patiently; for by that means we do not only turne away from our ſelves many inconveniences, and innumerable troubles & dangers, but alſo the Lord, to whom our moderation and obedience is ſeen, beſtoweth his favour and all kinde of bleſſings upon us. And yet the revenge that is deferred, is not taken away: for the Lord will repay it far more grievouſly than if we

we our ſelves had aſſayed to doe it.

Theoph. It is therefore monſter-like, that men be ſo deſirous of revenge, and that there bee ſo few, which in this behalfe ſuffer themſelves to obey God.

Matth. It is indeed: and thereby it appeareth that wee bee the children of *Adam*, and heires of ſinne, while wee doubt not to make our ſelves equall with God.

Theoph. Wherefore?

Matth. Becauſe the Lord challengeth revenge to himſelfe alone. But there is nothing that man deſireth ſo fervently: inſomuch, as many times he offereth his owne life unto all dangers, that in this point he may have his deſire. Therefore, they onely that have put off the old *Adam*, and put on the new, be able to overcome theſe evill affections, & to leave vengeance unto God.

Theoph.

Theoph. Let us come to those two last things, which the Lord requireth of us to the fulfilling of this commandement. Declare the first.

Matth. That we should goe to him with whom we be at variance, to be reconciled, according to the commandement of Christ, *Mat.*5.23. *If thou bring thy gift unto the altar, and there remembrest that thy brother hath ought against thee, leave thy gift there before the altar, and goe thy wayes, first bee reconciled to thy brother, and then come to offer thy gift.* Now he teacheth by that ceremony of the Law, which was then in use, that all the worship which we offer unto God, is displeasing unto him, so long as wee bee at variance with our neighbours.

Moreover, S. *Paul* warneth, that this reconciliation be soon made, and that it bee not put off from day

day to day. For hee ſaith : *Let not the Sunne goe downe upon your wrath.* Which indeed is the moſt fit remedy to breake off hatred, and to bridle revenge. For even as diſeaſes and ſores, at the firſt being eaſie to be cured, by delay are made incurable, & (that more is) deadly : ſo hatred will grow paſt cure, if thou redreſſe it not ſpeedily. For this cauſe S. *Paul* after theſe words, *Let not the Sun go downe upon your wrath*, by and by addeth, *Neither give place to the divell.*

Theoph. Wherefore doth hee adde theſe words?

Matth. Becauſe hatred, if it be never ſo little a time hidden in our mindes, maketh an entrance for the divell, who having entred upon our hearts, doth ſo wholly poſſeſſe them, that refuſing reconciliation, he ſtirreth us up to the deſire of revenge, till at length hee hath throwne

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us headlong to deſtruction.

Seing therefore he is ſo hurtfull a gueſt, there is cauſe that betimes we ſhut the doores againſt him, by unfained reconciliation to our brother.

Theoph. There is yet remaining another point concerning thoſe things which we are bound to doe for the fulfilling of this commandement.

Mat. This it is. After we have diligently done our duty, if our adverſary doe obſtinately refuſe reconciliation, we leave not off to love him, to pray unto God for him, and in all things to pleaſure him, according to the commandment of Chriſt; *Mat.* 5. 44. *Love your enemies, bleſs thoſe that curſe you, doe good unto them that hate you, and pray for them that hurt you and perſecute you, that you may bee the children of your father that is in heaven. Hither alſo may bee referred the exhorta-*

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tion of *Paul*, *If thine enemy hunger, give him meate, if hee thirst, give him drinke. For if thou doe this, thou shalt heap coales of fire upon his head*, Rom. 12.20,21.

Finally, that also is to be marked, which S. *Paul* presently addeth; *Bee not overcome of that which is evill, but overcome evill with good.*

The seventh Commandement.

Thou shalt not commit adultery.

Theoph. Let us come to the seventh cómandement of the Law. How many parts be there of it?

Matth. Two. In the first he forbiddeth adultery, in the last he commandeth chastity.

Theoph. What doth the Lord understand by the name of adultery?

The exposition of the first part.

Matth. Not onely the company of man with woman out of marriage,

marriage, but alſo all kind of filthineſſe, by the which man may be defiled. Moreover, all the affections of concupiſcence; and finally whatſoever ſtirreth up unto luſt, and nouriſheth it. Of which ſort are,

Unlawfull touchings.

Wanton apparrelling of the body.

Filthy ſpeech.

Uncleane ſongs.

Filthy reading.

Too familiar company with thoſe, who it is very like be led with luſt.

Wanton looks.

Idleneſſe, that is the mother of all vices, and namely, of whoredome.

Dancings, which are moſt manifeſt ſtirrers & provokers of luſt.

Seeing therefore it is certaine (according to the ſaying; *He that loveth danger ſhall periſh in it*, Eccluſ. 3. 17.) that we are by nature prone

prone unto luſt; except we diligently take heed of all thoſe provocations, it will verily come to paſſe, that at length we ſhall be driven to the very act it ſelfe: which ſin notwithſtanding is before God eſteemed moſt hainous, eſpecially in thoſe that profeſſe the name of Chriſt.

Theoph. Why ſo?

Matth. S. *Paul* giveth a reaſon in theſe words: *Doe you not know that your bodies are the members of Chriſt? Shall I therefore take the members of Chriſt, and make them the members of an harlot? God forbid. Know you not, that hee which is coupled with an harlot, is one body with the harlot?* For he ſaith, *they which were two ſhall be one fleſh. But hee which is joyned to the Lord, is one ſpirit. Fly fornication: every ſin that a man doth is without the body: but hee that cõmitteth fornication, ſinneth againſt his own body,* 1 *Cor.* 6. 15,

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But if the injury be great that is done unto Christ, verily that must not be thought little that is done to our neighbour. For there followeth upon this the staine of honest families. Moreover, maidens, otherwise to have bin well bestowed, are thus not seldome brought to an hainous offence, to their dishonour and punishment. But the injury shall be greatest, if adultery be committed, that is, if either the man, or the woman, or both of them be married. For so the faith of marriage is stained, and the bond broken: the whole family is overthrowne, and sometimes bastards be suborned for lawfull children, unto whom the inheritance commeth. For this cause the Lord ordained he Law that the adulterer should die the death. Levit. 20. 10. Deut. 22. 21.

Theoph. Let us come to the other part of this commandement. Is there any other thing to be ob-

ſerved in it, beſides the chaſtity which we ought to keepe?

The expoſition of the ſecond part 1 Cor. 7. 9.

Mat. There is, namely, that God commandeth marriage to all thoſe, that are not even inwardly endued with the gift of continency. For as S. *Paul* ſaith, *it is better to marry than to burne.*

Theoph. Seeing you have made mention of marriage, I would have you ſhew the cauſes why it was ordained.

Mat. They be three.

1. Firſt, procreating of children.
2. Mutuall helpe one of another.
3. The avoiding of fornication.

Theoph. Which is the chiefeſt of theſe cauſes?

Mat. The firſt in reſpect of God, namely, the increaſe of mankind: but in reſpect of us, the laſt; namely, the avoiding of fornication.

Theoph. Why ſaieſt thou, that this is the chiefe in reſpect of us?

Mat. Becauſe it layeth upon us a neceſſity

neceſſity of marrying, which the other two doe not. For this cauſe S. *Paul* ſaith; For the avoiding of fornication, let every man have his owne wife, and let every woman have her owne husband. Howbeit, hee ſpeaketh to thoſe that have not the gift of continency, whom he expreſſely commandeth in thoſe words to marry. Notwithſtanding, heed muſt be taken, that we defile not ſo holy an ordinance, by diſſolute wantonneſſe. Of the which thing we are warned by the Apoſtle, when he ſaith, Marriage is honourable amongſt all, and the bed undefiled.

Theoph. What noteth he in this teſtimony?

Mat. We are by it admoniſhed that although the Lord hath ordained marriage to be a remedy againſt our infirmitie, it may not therefore be abuſed to unbridled pleaſures, foraſmuch as the cha-

ſtity of marriage forbiddeth it. For if the honeſty of marriage doe hide the filthineſſe of incontinency, it muſt not therefore be continually a ſtirring up or provoking of it. Wherefore ſuch as be married may not thinke all things lawfull for them, according to the luſt of the fleſh; but let them carry themſelves modeſtly one towards another in the feare of the Lord, ſo dealing, that they doe not any thing at all unbeſeeming the honeſty and temperance of marriage: Wherefore alſo S. *Paul* warneth us, ſaying:

1. Theſ. 4. *Let every of you know to poſſeſſe his veſſell with holineſſe & honour, not in the luſt of concupiſcence, as the Gentiles which knew not God.*

The eighth Commandement.

Thou ſhalt not ſteale.

Theoph. How many parts be there

there of this eight commandement?

Mat. Two. The first, the forbidding of theft: the other, a commandement contrary to the prohibition, namely, that we labour to defend and help forward the profits & commodities of our neighbour, even as our own; and to help the necessities of others.

Theoph. What doth the Lord comprehend under the name of theft?

Matth. All evill trades and deceits, by the which we hunt after other mens goods, and seek to get them to our selves: which is usually done five wayes.

1. First, by sacriledge, when a man taketh to himself the goods dedicated to God.

2. Secondly, by robbery, when any getteth to himselfe any thing of another mans, by open or secret force.

3. Thirdly, by fraud, or leger-

demaine, when any ſelleth counterfeit wares for good: or by pratling exacteth a greater price, or elſe deceiveth by a falſe meaſure or weight.

4. Fourthly, by uſury, when any for lending money requireth gaines more than the lawes allow, which indeed hurteth both lender and borrower; the former in his ſoule, the other in his goods.

Theoph. Thou doſt not therefore condemne that gaine which is taken according to the order of law.

Mat. I condemne it not.

Theoph. But how agreeth it with the ſaying of Chriſt, Lend, looking for nothing againe?

Mat. It is to be underſtood of the poore, to whom if we be commanded to give, much more to lend, looking for nothing. But when wee lend to the rich, which be able to reſtore, and that

that with increaſe, which alſo for the moſt part are wont to borrow to make gaine by it; I ſee not what letteth but that we may follow the law of the Magiſtrate, ſo as it be not againſt the rule of charity. For he that borroweth maketh more gaine of it, if he be thrifty, than doth he that lendeth it.

Theoph. There muſt therefore reſpect be had of him that borroweth; it muſt be alſo inquired, why hee doth it, and whether hee be thrifty, or a riotous ſpender.

Mat. I thinke ſo: for if it be likely that he will waſtefully ſpend that hee borroweth, it ought not to be lent.

Theoph. Let us come to the fift meane, by the which a man doth uniuſtly convey to himſelfe another mans goods.

Mat. It conſiſteth in a more hidden kinde of deceiving, name-

ly, when any under colour of law ſtealeth other mens goods: which they doe that pervert the law. But under theſe kindes be comprehended the favourers of theft, the receivers, and they which by any meanes give their conſent unto theft.

Theoph. Is nothing elſe contained under this prohibition?

Matth. Yes verily, namely, whatſoever may be a provocation to theft.

Theoph. Rehearſe them all.

1 Tim. 6. 10. *Matth.* Firſt of all, covetouſneſſe, that is, deſire of riches: which the Apoſtle affirmeth to be the roote of all evils, becauſe there is no wickedneſſe, be it never ſo hainous, whereunto men are not driven and brought by that wicked deſire.

Secondly, prodigality, becauſe when a man hath waſtfully ſpent his own goods, he is ſtirred & moved to get the goods of other

other men, by unlawful meanes.

Last of all, idlenesse, for by it men be brought to poverty, by meanes whereof they fall to theft. For this cause S. *Paul* warneth; Let him that stole, steale no more: But let him rather worke with his hands the thing that is good, that he may give to him that needeth. Eph. 4. 28.

Theoph. Now are we come to the other part of this commandement. What is contained in it?

Matth. First, that to our power we preserve the goods of our neighbour, which in Scripture is called judgement, where in many places it admonisheth us to doe justice and judgement. For by the name of justice hee understandeth this, that wee give unto every one his right; & by judgement, that wee give no consent to any injury done to our neighbour, but that wee

put it away ſo farre forth as in us lieth.

Secondly, we be commanded to deale with our neighbours according to charity, ſeeing God hath given us goods, to be ſtewards of them, to uſe them our ſelves, ſo farre forth as neceſſity requireth, and to helpe the poore and needy. But whoſoever keepeth not this rule, hee conveyeth to himſelfe other mens goods.

Theoph. Doeſt thou thinke therfore, that they which helpe not the poore and needy, be before God accounted guilty of the ſin of theft?

Mar. Yea verily. And indeede, a farre greater theft, than if a Bayliffe of husbandry ſhould refuſe to pay his Lord the fruits of his farme. For whatſoever goods we have, be the Lords, and hee hath given them unto us upon this condition, that we ſhould

Pay

pay a yearely rent, the gatherrers and receivers whereof, hee hath appointed the poore. Whosoever therefore refuseth, or draweth back to help the poore, are guilty before God, not onely of theft, but also sacriledge: and therefore be altogether unworthy, whom he may deprive of all good things, seeing they doe not, according to their duty, acknowledge him from whom they have all.

Theoph. There is therefore a great number of robbers of God.

Matth. A very great number indeed. For a man shall finde very few which in this behalfe doe their duty. But this ariseth upon a false opinion, wherewith rich men deceive themselves: namely, because they imagin that all the goods they have, whether they came by inheritance, or were otherwise gotten, be so their

their owne, that they be wholly and altogether left to their own will. And therefore that they be not bound to helpe ſuch as need, if they liſt not. Moreover, covetouſneſſe is joyned to this vaine imagination, which ſo ſhutteth up in them the bowels of mercy, that they become utterly unmercifull. And that for the moſt part falleth out with them that are moſt wealthy. For even as covetouſneſſe moſt commonly ſpringeth from plenty and aboundance: ſo it is far more fitly nouriſhed and ſtrengthened by it, than by poverty.

Theoph. There want not ſome which thinke, that theſe two words, *Mine* and *Thine*, breed all the ſtirres wherwith the world in this part of it, is troubled at this day, and doe affirme, that things would be beſt ordered, if there were ſuch community of goods, as they dreame was uſed among

among the Christians a little after the death of Christ.

Matth. Whosoever go about to defend that community, they thinke themselves to be wiser than God himselfe, which is the author of the propriety of goods. This indeed is true, that the most part of men do abuse it; whereupon doe arise the innumerable confusions, which every man seeth in the world. But when we use it as it is meete, and according to the meaning of this Commandement; it brings forth fruits most convenient for the furthering of Christian charity, and the preservation of humane society.

Theoph. Now describe me those that abuse the propriety of goods against the meaning of this commandement.

Matth. They be of three kindes. In the first place they are to be put, which say; Whatsoever is mine, is mine: but whatsoever is

is thine, is mine; That is, mine owne is not ſufficient for me, but I doe alſo gape for thine. And in this number they are all to be reckoned, that by any ill meanes get the goods of other men to themſelves.

In the ſecond place wee will ſet them that ſay; That that is mine, is mine; but that which is thine, is thine: That is, I will not convey thy goods to my ſelfe, ney ther alſo will I give thee any part of mine. And theſe kinde of men refraine indeed from taking away that which is anothers, but they cannot abide to pleaſure, or freely to doe good to any.

In the laſt ranke we will place them which ſay; That that is mine, is thine, and that which is thine, is mine; That is, I am ready to give thee part of that I have, but with this condition, that thou alſo wilt pleaſure mee with that which thou haſt.

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The firſt of all theſe therefore be farther off from charity than the ſecond, & the ſecond farther than the laſt, who (as it is manifeſt) come ſomewhat nearer to it.

Theoph. I ſee not wherein the laſt doe offend.

Matth. In that they give no part of their goods, but to thoſe, of whom they looke to receive the like, and therefore obey not Chriſt, giving them good counſell: *When thou makeſt a dinner or a ſupper, call not thy friends, neither thy brethren nor thy kinſfolkes, nor thy rich neighbours, leſt they alſo bid thee againe, and thou be recompenced. But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blind, and thou ſhalt be bleſſed; becauſe they cannot recompence thee, for thou ſhalt be recompenced at the reſurrection of the juſt.* And yet Chriſt doth not altogether forbid rich men to feaſt among themſelves,

or

or to pleaſure one another, ſo as they have regard of the poore, as it is meet.

Theoph. How then may theſe words, Mine, and Thine, be lawfully uſed?

Matth. The contrary altogether muſt be ſaid unto that, that is ſaid of thoſe firſt: namely, That which is mine is thine: but that which is thine is thine owne. That is, I am ready to make thee partaker of that I have, although thou art not able to doe the like for me.

Theoph. But if they, to whom we communicate our goods, have ſuch wealth, as they be able to reſtore them unto us, is it not lawfull to require them againe?

Matth. It is lawfull; ſo as at the firſt, wee ſhew that it is our meaning. For it is unlawfull to demand that againe which was given. Therefore alwayes with that caution wee muſt require

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our goods againe: which wee may keepe for the poore, who by their owne labour are not able to helpe their neceſſity. For they that bee able by labour to ſuſtaine their life, and in the meane time become poore by idleneſſe and ſloth, be altogether unworthy to be relieved: for the Apoſtle commandeth. *If any will not worke, let him not eate,*

Theoph. But how much are we bound to give to the poore?

Matth. So much as their neceſſity requireth. For *John Baptiſt* goeth ſo farre, that hee teacheth; *Hee that hath two coats, let him give to him that hath none.* In the which ſenſe, that community of goods, whereof thou ſpakeſt before, is to bee taken: Namely, that none of the faithfull thought any thing that he had to be his own, but did moſt liberally make all things common, ſo farre forth as

Luk. 3. 11.

Acts 4. 34.

as the neceſſity of the Church required it. For they ſold fields and houſes, that they might help the poore. This is the true meaning of that place: but we muſt not imagine any confuſion of goods, as if the faithful had lived in common. For although I ſhould not ſay, that they could not then doe it, the words of *Peter* to *Ananias* be againſt it; If ſo be thou hadſt kept it, did not thy field remaine to thy ſelf? and after it was ſold, was it not in thine owne power?

Theoph. I confeſſe that the community of goods is ſo to be taken. Howbeit, ſince that time charity hath beene very cold in the Church: for now there be none that ſell fields or houſes to give to the poore.

Matth. Yea, rather they be moſt few, that diſtribute any thing to the poore, of their yearely rents and ſuperfluities. Howbeit

beit, the cauſe that is wont to ſtay us from liberality (namely, the feare of poverty, and deſire to encreaſe our wealth) ought ſpecially to kindle us unto it, if wee beleeved the promiſes of God, by the which wee are admoniſhed, that they ſhall never come to poverty, that have relieved the neceſſity of the poore; but that ſuch as have turned their eyes from them ſhall be full of curſes. Therefore hee that with his plenty helpeth the poore, lendeth money unto God, who without doubt will pay it again. Nay rather Chriſt addeth; *Who ſo ſhall give a cup of cold water to any of theſe in the name of a Diſciple, ſhall not loſe his reward*, *Mat.*10.4. So that, of the things that wee poſſeſſe, nothing may worthily be accounted our own, but that which we give to the poore: for, all the reſt is ſcarce ſafe, at leaſtwiſe by death we ſhall Pro.19.19.

ſhall be taken away from the injoying of them. Thoſe that of charity bee beſtowed upon the poor, are by their hands ſent up into heaven, ſhall bee diligently kept of God, and at the laſt day ſhall bee reſtored, and that with increaſe; for ſo hee hath promiſed.

Theoph. God therefore yeeldeth much of his owne right when he promiſeth to reſtore us, and that with increaſe, the things that have beene given unto the poor, ſeeing we can give nothing, but of his owne.

Matth. Thou judgeſt rightly: but this hee doth to ſtirre us up to beleeve and to deſire charity, whom he ſeeth to be very ſlacke and cold in it.

Theoph. What letteth, but that the Lord ſhould give riches unto all? eſpecially to the faithfull, whom hee loveth, and hath care of, ſo as one of us might well bee with-

without the help of another.

Matth. The Lord will exerciſe the charity of the rich, and the faith & patience of the poor. Now by that inequality of goods, hee preſerveth the ſociety of mankind, which indeed could not ſtand, if all men were alike in wealth and honour.

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Theoph. Let us goe on to the ninth commandement; how many parts be there of it?

Matth. Two, as of the former three: for falſe witneſſe is forbiden, and true witneſſe is commanded.

The expoſition of the firſt part.

Theoph. What doth God underſtand by the name of falſe witneſſe?

Mat. All the things wherwith we

we may hurt our neighbour with the tongue: Howbeit, this kind is ſet down for an example, according to our firſt rule, becauſe we doe moſt of all hurt our neighbour by falſe witneſſe.

Theoph. I would have you reckon up all the ſeverall kinds, that be contained under this Commandement.

Matth. Wee will therefore divide them into two ſorts. The one, of falſe witneſſe that is born in judgement: The other, that is out of judgement, concerning the things that we have to doe with, in dealing with men. Touching falſe witneſſe in judgment, becauſe an oath commeth between, & the matter concerneth either the life or goods of our neighbour, that wickedneſſe cannot be committed, but three abominations come forth at one time together, namly, falſe witnes, perjury, theft, or muther. For this

this cauſe God appointed the ſame puniſhment to the falſe witneſſe, which he, againſt whom he witneſſed, had deſerved, if he had been truly accuſed. Notwithſtanding wee muſt know, that there be two kinds of falſe teſtimonies in judgment. The one altogether falſe, ſuch as was that wherewith *Naboth* was accuſed, that hee had blaſphemed God and the King. The other falſe onely in part, and it is called a cavill or crafty accuſation, when ſomething is either taken from the truth, or put to it, or changed, as they did, that teſtified againſt Chriſt, affirming that he ſaid; I can deſtroy the temple of God, and build it again in three daies; whē notwithſtanding his words were theſe: *Deſtroy this temple, and in three daies I will raiſe it up again*, Mat. 26. 6. Joh. 2. 19.

Deu. 10. 19.

1 Re. 21. 13.

Theoph. Now wee are come to thoſe falſe teſtimonies, that are

are out of the place of judgement.

Of falſe witneſſe out of judgement.

Matth. There be divers kinds of them, but we will bring them to three. And they be theſe;

1 Backbiting or ſlandering.

2 Flattery.

3 Lying.

Backbiting.

Theoph. Let us therefore in the firſt place ſpeake of backbiting. What is backbiting or ſlander?

Matth. When a man diſpraiſeth, or mocketh his neighbour being abſent, and ſo impaireth his name and credit. Which is a moſt grievous offence; for a ſlanderer hurteth three at once.

1 Himſelfe.

2 The hearer: for he is guilty of receiving the ſlander which God hath expreſly forbidden.

3 Him that is mocked or ſlandered. Howbeit the ſlander leaſt of all hurteth him: for his name only is hurt; but the conſci-

ence

ence of both the former is hurt, by a ſinne committed againſt God and their neighbour.

In this ranke are to be placed whiſperers, or ſecret carry-tales, who indeed doe much aggravate the ſin they have committed in receiving the ſlander, when as whiſpering or muttering it, they give occaſion of many evils, and eſpecially, if it be amplified and enlarged of them, which moſt commonly falleth out. For this cauſe *Salomon* ſaith; *Sixe things the Lord hateth, but his ſoule abhorreth the ſeventh, namely, him that ſoweth diſſenſion among brethren,* Under this kinde be all thoſe things contained, that miniſter occaſion of evill ſpeech, namely, an evill or falſe ſuſpition of our neighbour, without an evident and juſt cauſe given, for it is againſt Chriſtian charity, which, S. *Paul* ſaith, is not ſuſpitious. Pro. 6. 16. 1 Cor. 13. 5.

Alſo a raſh judgement of our neighbour, which is expreſly forbidden by Chriſt.

Theoph. What if hee that diſpraiſeth or reporteth ill of his neighbour, ſpeake the truth? may that be called backbiting or ſlandering?

Matth. It ought: for hee ſinneth in a double reſpect. Firſt, his minde is eſtranged from the affection of chriſtian charity, yea rather hee is moved to that wickedneſſe, by a deſire of ſpeaking evill, or elſe, that hee may get himſelfe praiſe, by the diſpraiſe of another. Which thing indeed appeareth even by this, that ſuch backbiters paſſe over all the vertues of their neighbours, but their faults they reckon up, and not ſeldome enlarge them.

Secondly, hee objecteth thoſe things againſt his neighbour, not with a minde to amend him, neither doth hee make report thereof

therof unto ſuch to whom it appertaineth to admoniſh him; but he muttereth & whiſpereth it to him, that cannot apply any remedy to the fault: yea rather hee hath an ill opinion of his neighbour; which doth not a little hinder Chriſtian charity.

Theoph. Let us come to flattery, which thou ſaideſt was the ſecond kinde of falſe witneſſe bearing, that is, out of judgement. Flattery.

Matth. This vice is not ſo hainous as the former: for it is not ſo far off from Chriſtian charity. Moreover, the flatterer hurteth onely two, namely himſelf, and him whom he flattereth. But the backbiter, as was ſaid, hurteth three at once. Howbeit, this ſinne is condemned of the Lord: for the flatterer foſtereth the ſinnes of him whom hee ſmoothly flattereth, and doubteth not to colour or paint them over with the name of

vertue. For this cauſe the Prophet ſaith, *Woe unto them that call evill good, and good evill*, Iſa. 5. 10.

Theoph. There is behinde the third kinde of falſe witneſſe out of judgement, namely, lying.

Lying; three kinds of it.

Matth. There bee divers kinds of this ſinne: for ſome lies proceede from covetouſneſſe, and they be the moſt hainous, becauſe they moſt hurt our neighbour. Others be of infirmity and feare, ſuch as was the lie of *Abraham*, ſaying that *Sarah* was his ſiſter. Others be of lightneſſe for pleaſures ſake, which notwithſtanding be ſinnes: for Chriſt ſaith, that whatſoever idle word men ſhall ſpeake, they ſhall give account of it in the day of judgement. *Matth.* 12. 36.

Gen. 12. 13. and 20. 1.

There be ſome other lies under the colour of love, and are called

called officious lies, when a man by them thinketh to doe his neighbour good; Becauſe hee ſo delivereth him either from imminent danger, or from loſſe, or reproach; or elſe when any lieth for his owne profit, that hee may turne ſuch diſcommodities from himſelfe. Theſe be the chiefe kinde of lies, under the which alſo counterfeiting and diſsimulation is comprehended; when a man faineth that, that is not; as alſo cloaking and diſguiſing, when a man hideth that, that is indeed, to the end the contrary may appeare or ſeeme to be.

Theoph. Whether thinke you all kinds of lies to be ſinfull and evill?

Matth. I thinke they be. For the Scripture condemneth all lying, and warneth us to be true in all things.

Theoph. Is it not therefore lawfull

full ſometimes to hide the truth?

Matth. It is not onely lawfull, but alſo many times expedient, in reſpect both of the common and private profit of our neighbours: Yet with this condition, that wee be not bound by oath before the Magiſtrate to declare it. For otherwiſe, it ſhould not be lawfull for us to conceale the truth, except the queſtion were of the peace of the Church, or the ſafety of our brethren. For Chriſtian charity requireth, that wee ſhould ſuffer any thing, rather than bring danger to any brother, much more to the whole Church.

As for example, if a man were held priſoner of enemies, hee ought rather to ſuffer all kinds of torments, than to declare any thing that might be to the hurt of his countrey, or of his neighbour.

Theoph.

Theoph. The concluſion is, that thou thinkeſt it lawfull, yea, ſometimes expedient, to conceale the truth; but that it is not lawfull to lye upon any occaſion, no not for our owne ſafety, or the ſafety of our neighbour.

Matth. I thinke ſo. For the glory of God, who abhorreth lies, ought to be preferred before our owne life, and the love of our neighbour. Moreover, the rule of charity requireth it not, that wee ſhould by a lie, hide the ſin of our neighbour, which by the Commandement of God is to be puniſhed.

Theoph. Now I ſee that there is no lie, that is not evill. But thinkeſt thou not, that it is to be accounted amongſt the leaſt ſinnes?

Matth. The often uſe of it, cauſeth that wee thinke it light: but the Scripture judgeth farre

otherwiſe; for it ſaith: *O Lord thou ſhalt deſtroy them that ſpeake lies.* Pſal. 5. 6. In another place alſo, reckoning up the ſinnes that hinder the ſalvation of men, it doth by name make mention of this, and numbreth it with murthers, whoredomes, and other hainous offences: for S. *Iohn* ſaith; *The fearefull and unbeleeving, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all liers, ſhall have their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.* Apoc. 21. 8. Neither doth it that without cauſe: for it directly fighteth with the nature of God, which is the truth; contrariwiſe it agreeth with the Divel that is the father of lying. But there is no ſinne whereunto wee doe more encline, even from our birth. Which indeed doth ſufficiently ſhew, that

that by originall ſinne wee have put off the image of God, and have put on the image of the Divell: as it hath beene declared before, namely, in the Chapter concerning Man.

Theoph. Enough hath beene ſpoken concerning the former part of this commandement, that is, of the prohibition: it followeth therefore, that we come to the others, that is, to that that is commanded.

Matth. In it is commanded, that wee helpe our neighbours, with our teſtimony, if at any time neede ſhall ſo require, both publikely in the place of judgement, and privately without that place. Moreover, that to our power we defend the good name of our neighbour, that we put farre away the ſlander raiſed up againſt him, at leaſt witnes by our ſower countenance, that wee be not

pleaſed with ſuch ſpeeches. For *Salomon* ſaith; *As the North wind driveth away the raine, ſo doth an angry countenance the ſlanderous tongue*, Pro. 25. 24.

Laſt of all, that in all things we pleaſure our neighbour; if hee ſhall ſtand in neede of our counſell, to comfort him in his troubles; if at any time he goe aſtray, moderately and by the rule of love to admoniſh him, that hee may be brought againe into the right way. Theſe be the chiefe points, wherein our neighbour may be holpen of us by our ſpeech, according to the meaning of this commandement.

Theoph. I have nothing further to aske concerning the expoſition of it. Notwithſtanding before wee come to the tenth commandement, wherein the inward luſt or concupiſcence of the minde is forbidden, I would underſtand of thee, to what commande-

commandement the forbidding of drunkenneſſe and envie is to be referred: which are two moſt common ſins.

Matth. There be ſome ſinnes, which for the divers reſpect of the effects, may be referred to the forbidding of divers Commandements. Of which ſort it is certaine they be, which thou haſt even now mentioned. For, wee may referre drunkenneſſe to the prohibition contained in the ſecond, third, and fourth commandement of this latter Table. For it bringeth forth brawlings; which ſometimes murthers & ſlaughters do follow. Moreover, although drũkards abſtain from the ſlaughter of others, yet are they guilty of the murther they commit againſt themſelves; according to the proverbe: Gluttony ſlaieth more than the ſword. Furthermore, it ſtirreth up men

Againſt drunkenneſſe.

men to luſt. It alſo bringeth them to poverty, which theft followeth. Adde hereunto, that whoſoever waſteth the gifts of God ſo intemperately, with the want whereof they may be oppreſſed, are in that reſpect holden guilty of theft.

Laſt of all when they are heat with wine, the tongue by and by breaketh looſe; and unbridledly, by ſlandering and backbiting ſhamefully defameth the good name of our neighbour.

Theoph. Thou haſt indeed reckoned up many ſinnes that ſpring from the abuſe of a moſt excellent creature of God.

Matth. But by that, it appeareth, how great the corruption of man is. For, he is not onely an enemy unto God, but alſo to himſelfe, foraſmuch as he abuſeth, to his owne deſtruction, the

the gift that God hath given him to his profit and delight. As for example, God hath given wine to be nouriſhment, but man turneth it to poiſon: God hath given it to rejoyce our heart, but man changeth it into heavineſſe; God hath given it to preſerve the health of the body, but man altereth it to the ſickneſſe of body & ſoule. To conclude (that which is the greateſt thing of all) by it, man wittingly & willingly transformeth himſelfe into a brute beaſt, when as hee ſpoileth himſelfe of reaſon, by the which hee differeth from them.

Theoph. Thou ſaiſt true. But I ſee not what it is, by the which men be allured to that ſinne. For, neither glory, nor profit, nor pleaſure can bee ſought by it. For what pleaſure is it if a man drink, not being a thirſt?

Matth. No greater than it ſhould bee, if a man after dainty cheare

cheare did preſently eate. But therein the very brute beaſts goe beyond them in moderation. For, a man ſhall not ſee any of them endure to drink more than is neceſſary.

Theoph. Hitherto enough of drunkenneſſe: now let us ſpeak ſomewhat concerning envie.

Of envie. *Matth.* It may be referred to two commandements: namely, to the ſecond of this latter Table, and alſo unto this fift. For, ſeeing hatred is the perpetuall companion of it, it compelleth men very oftentimes to murther, which is ſufficiently proved by the example of *Cain*.

Theoph. Thou judgeſt right-
Gen. 4. 8. ly. For, by envie *Cain* was ſtirred up to kil his brother, becauſe his ſacrifice was not accepted of God, but *Abels*. Let us now ſee how envie may bee referred to this commandement.

Matth. Becauſe by it we are moved

moved to powre out manifold ſlanders and backbitings againſt our neighbour, no leſſe than by hatred that continually accompanieth it. But this ſinne is moſt loathſome unto God, as that which proceedeth of pride, and is contrary to Chriſtian charity, whereof St. *Paul* ſaith; *Charitie envieth not.* 1 Cor. 13. 4.

The tenth Commandement.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

Theoph. The tenth commandement is behinde, the meaning whereof I have heard before: we are therefore to come to the expoſition of the text it ſelfe. Containeth it any other thing beſides

ſides the deſiring of our neighbours houſe and family, in it expreſſed?

Matth. God meant to rehearſe ſuch things, the objects whereof for the moſt part are wont to affect and move us, under which he cõprehendeth all of the ſame kinde; namely, all luſts, by the which wee are ſtirred up to the tranſgreſſing of any commandement of the latter Table.

Theoph. Is not that only luſt forbidden in this commandement, whereunto our will giveth conſent?

Matth. That luſt was contained in the former commandements, wherein not onely wicked deeds, but alſo counſels, and deliberate conſent of the will be forbidden. Therfore in this commandemẽt, the Lord proceedeth further, for hee requireth ſomewhat more of us, namely, that we be not tickled with any kind of

of luſt, although our wil conſent not, yea alſo be againſt it.

Theoph. But how canſt thou ſhew that this is the minde of God?

Matth. Moſt eaſily: for the Apoſtle S. *Paul* ſaith; *I had not known luſt, if the Law had not ſaid, Thou ſhalt not luſt,* Rom. 7. 7. But it is more cleare than light, that all men without the law could have underſtood, that concupiſcence joyned with conſent was ſin: & therfore it is apparent, that the Apoſtle meant, that the concupiſcence which the will reſiſteth is forbidden by the Law. That may alſo be gathered by the ſumme of the Law, wherein the Lord commandeth; that we love him with all our heart, with all our ſoule, and with all our mind: whereupon it followeth, that wee cannot bee tickled even with the leaſt concupiſcence, but preſently, there is ſome thing

Mat 20.37.

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in our minde voide of the love of God, and therefore that is a ſin againſt the Law.

Theoph. So farre forth as I ſee, God in his Law requireth of us moſt exact perfection.

Mat. 5. 48. *Matth.* Hee requireth it indeed. For hee would have us to be perfect, even as he himſelfe is perfect. And therefore he hath ſet before us his Law in ſtead of a glaſſe, and a moſt perfect patterne of righteouſneſſe, that the life of man might bee conformable to the purity of his divine Majeſty. Inſomuch, as if there were any that did perfectly keep it, hee ſhould in his life perfectly ſet forth the image and likeneſſe of God.

The ſumme of the Law,
Mat. 22. 37.

Thou ſhalt love the Lord thy God

God with all thy heart, and with all thy ſoule, and with all thy minde. This is the firſt and the great commandement. And the ſecond is like unto this; Thou ſhalt love thy neighbour as thy ſelfe. On theſe two commandements hang the whole Law and the Prophets.

Theoph. I am throughly ſatisfied concerning the expoſition of the Law. Now I would have the ſumme of it, which you repeated even now, to bee declared by you, that I may underſtand it. And firſt, why hee comprehendeth all the keeping of the firſt Table, under the love of himſelfe?

Matth. This was done, that we might underſtand from what fountaine that love floweth, and what effects it worketh in us.

Theoph. From whence floweth it?

Matth. From the knowledge of him, and the aſſurance of the love

love wherewith he loveth us. For it cannot be that wee ſhould love any, except we know him, and do certainely know that we are loved again of him.

Theoph. What effect worketh that love of God in us?

Mat. Willing obedience. For, wee deſire to obey him whom we love, & the more love increaſeth, the more obedience increaſeth. By theſe things therefore it is plaine, that the obſervation of the whole firſt Table, is contained under the love of God. For he cannot be loved of us, but we doe in like manner,

1 Reverence him.

2 Put our whole truſt in him.

3 Call upon him, whenſoever any neceſſity preſſeth us.

4 And give him thankes for his innumerable benefits. Moreover, if he be loved of us, we wil not give the worſhip due unto

to him alone, to creatures, or to dumbe idols : but according as he requireth, we will ſpiritually worſhip him.

If he be loved of us, it will be our chiefeſt delight to ſpeake of him : which will bee done of us with due reverence and religion, diligently taking heed that wee offend him not in a word.

If (I ſay) he be loved of us, his Sabbaths ſhall bee our delight, becauſe we may ſpeak with him more commodiouſly, as well by the holy Miniſtery of the Word, and reading, by the which he ſpeaketh unto us ; as by prayers, by the which wee ſpeak unto him. Moreover, thoſe delights wil ingrave ſuch ſweetneſſe in our minds, that wee ſhall eaſily deſpiſe all ſports, and other worldly things, wherein worldly men are wont to ſpend thoſe daies.

Hereupon it is plaine that ſo many

many as love God, doe keep the whole firſt Table.

Theoph. But wherefore doth the Lord adde; That God muſt be loved of us with all our heart, with all our ſoule, and with all our underſtanding?

Matth. To the end wee may know, that our minde and ſoule ought to be filled with his love: and therefore it is required, that he might be moſt intirely loved of us above all others; above parents, brethren, ſiſters, wives, children, friends, goods, yea, and our ſelves alſo. But if at any time a man ſhould bee ſet betweene two loves, whereof the one were that that is due unto God, and the other, that that is due unto parents, brethren, ſiſters, wives, children, friends, and that theſe two loves cannot ſtand together, ſo as while wee apply our ſelves to the one, we neglect the other: then the Lord is to be preferred before

before all the other, and all other things are to bee neglected, that wee may follow him. For ſo Chriſt himſelfe ſaith, *Mat.* 10. 17. *Hee that loveth father or mother more than mee, is not worthy of me; and he that loveth ſonne or daughter more than me, is not worthy of me.* As if hee ſaid, Whoſoever forſaketh not wife and children, and all his goods, rather than to deny me, is not worthy of me. And that more is, in the ſame ſenſe hee ſaith; If any commeth unto me, & hateth not his father and mother, and wife, and children, and brethren, and ſiſters, and even his owne life, he cannot bee my Diſciple.

Theoph. But unleſſe I bee deceived, the love of God doth not wholly, but in part ſeclude the love of our neighbour.

Matth. It doth indeed wholly ſeclude all falſe love, but the true love, it eſtabliſheth: Now that

that is it which Chriſt made the ſumme of the latter Table, in theſe words: *Thou ſhalt love thy neighbour as thy ſelfe.*

Theoph. Declare unto me that true love which is eſtabliſhed by the love of God: then I will demand of thee why Chriſt made it the ſumme of the latter Table.

Matth. Then is our neighbour loved of us, when wee love him only in God, and for Gods cauſe. For, if he bee loved of us, either becauſe hee is our kinſman or friend, without any reſpect to the love of God, that love is not Chriſtian, but naturall: and agreeth unto brute beaſts. For this cauſe Chriſt ſaid; *If you love them that love you, what thank ſhall you have? for even ſinners love thoſe that love them,* Luk. 11. 32. Therfore alſo hath he commanded the love of our enemies: for therein appeareth moſt manifeſtly that where-

whereof wee now ſpeak, namely, that our neighbour is to be loved for God: for an enemy cannot be loved for his owne ſake, yea rather, he ought to be hated. But when hee is conſidered in God, then he ceaſeth to bee an enemy, and is made a neighbour. Even as therefore all flouds doe come out of the ſea, & doe fall again into the ſea: ſo our love towards our neighbour, ought to begin in God, & to end in God: otherwiſe it is vicious and evill.

Theoph. Wherefore ſaieſt thou that this true love of our neighbour, which thou haſt even now expounded, is eſtabliſhed by the love of God?

Matth. Becauſe it is one love, but the difference ſtandeth in the objects: for when God ſaw that himſelfe, becauſe he is inviſible, ſhould hardly be loved of us that doe ſo much cleave to the love of things that be ſeene; he hath

ſet our neighbour before us as a viſible object, in whom hee engraved his owne image, that we ſhould worſhip him by ſhewing towards our neighbour the ſame love that is due unto himſelfe, and beſtow upon our neighbour, ſome of thoſe duties and benefits, which by good right, doe altogether appertaine to his Majeſty: Foraſmuch as (according to the ſaying of *David*) our wel doing reacheth not to him, & indeed he hath no need of it. Wherefore as no man can rightly love his neighbor, but he firſt loveth God, ſo can no man ſincerely love God, but he doth alſo love his neighbour, whom he hath ſo earneſtly commended unto us. Hence is that ſaying of S. *John: If any ſay, I love God, and hateth his brother, he is a liar: For he that loveth not his brother, whom he ſeeth, how can he love God, whom he hath not ſeen?* 1 Joh. 4. 10.

Pſal. 16. 2.

Theoph.

Theoph. Now I understand what the true love of our neighbour is, and how it springeth from the love of God. It is therefore to bee seene, why Christ setteth it down for the summe of the latter Table.

Matth. Because, as the love of God containeth the whole observation of the first Table, as hath been said before: so the love of our neighbour, the whole second Table; so that he be loved of us as our selves. Which Christ did not omit.

Theoph. Declare these things unto me more at large.

Matth. If we love our neighbours as our selves, we shall doe to them, all that we would have them do unto us: and we wil not doe those things, wch we would not have done to our selves. And therfore we wil honour parents, and other superiours: for if wee were in their place, wee would

be honoured. We will doe no deſpight to our neighbour, which we would not ſuffer to bee done to our ſelves. We will not by adultery defile the wife, ſiſter, or daughter of our neighbour, becauſe we would not have ſo great an injury done to our ſelves. We will not ſteale his goods; yea rather, if the matter ſo require, we will relieve his poverty with our plenty; for ſo would we have it done with our ſelves. We will not beare falſe witneſſe againſt him, neither backbite him, neither will we vexe or move him, with ſcornes, flouts, mocks, and taunts: for wee would take it grievouſly, if it were done to our ſelves. To conclude, we will covet nothing that is his, foraſmuch as if any coveted our goods, wee would condemne him.

By which it appeareth, that the fulfilling of the ſecond Table is contained under the love of our neigh-

neighbour, and the breaking of it under the hatred of him.

Theoph. But who is our neighbour of whom there is mention in this place, and elsewhere in many places in the Scripture?

Matth. Under this name bee comprehended, not only friends, kinsfolks, and alliance by marriage, but also all others, of whatsoever sex, country, condition, or religion they be; and that more is, our enemies also: which is plaine to gather, by the example alledged by Christ, *Luk.* 10. 33. Who is our neighbour.

But that letteth not a distinction of persons, of whom we ought to help some before others, according to the bond wherewith wee bee bound to them, and by name, their faith. For Saint *Paul* saith; *Do good unto all, but especially to the houshold of faith*, Gal. 6. 13. In which words he teacheth, that charity or love rightly ordered, beginneth with the faith-

full, and afterwards is derived to others. For, if our love (which we taught before) ought to be referred unto God, verily, the neerer any cõmeth to God, so much the more high degree of it doth hee deserve: then the rest wee ought to reserve to our kindred & allies, as every one shall be joyned to us by the nearer bond.

II. *For what end good works are to be done, and what is the vse of them.*

Theoph. We have made an end of the former part of this chapter, wherein thou hast declared, what workes be worthy the name of good works; let us therfore come to the other part, which wee appointed to a discourse of their end and use.

The faithful cannot be justified by Works.

First therefore I demand, whether the faithfull may be justified by

by good works, foraſmuch as by regeneration they be made fit to doe them?

Matth. Two things let, that it cannot be ſo.

Theoph. What are they?

Matth. Becauſe juſtification, and therefore ſalvation, goeth before good works. For the way which the holy Ghoſt uſeth to make us able for them, is this, namely, that by faith it joyneth us with Chriſt. Whereof Chriſt himſelf is witneſs, when he ſaith; *As the branch can bear no fruit of it ſelfe*, that is, except it abide in the Vine, *even ſo you, except you abide in me. I am the Vine: you are the branches: hee that abideth in me, and hee in whom I abide, bringeth forth much fruit. For without me you can doe nothing*, John 10.4.

Therefore by faith being united or made one with Chriſt, we are juſtified and ſaved, by the

Imputation is to have it accounted ours.

imputation of his moſt perfect holineſſe and righteouſneſſe: the effects or fruits whereof, be the good works that we doe. Therefore, good works goe not before our juſtification and ſalvation, but they follow after, as it was well ſaid by one of the Ancients. But that which followeth after, cannot be the cauſe of that which goeth before. By this argument S. *Paul* proveth, that wee are not juſtified by works. For he ſaith; *You are ſaved by grace through faith, and that not of your ſelves, it is the gift of God: not of works, leſt any man ſhould boaſt himſelf*, Eph. 2.6. For we are his workmanſhip, created in Chriſt Jeſus unto good workes, which God hath ordained that wee ſhould walke in them. In which words hee ſheweth, that good workes cannot be ſaid to be the cauſe of our ſalvation, becauſe they bee done by God himſelfe in us through

through Chriſt, after that we bee ſaved by faith in him.

Theoph. Let us come to the other thing, which thou ſaidſt did let, that wee are not juſtified nor ſaved by our good works.

Matth. It is more plaine than the former: namely, becauſe to the end a man may bee juſtified by works, it is neceſſarily required that hee have fulfilled the whole Law, and that hee bee not found ſo much as ſprinkled or wet with any, even the very leaſt ſpot of ſin, before God. For, even as one little drop of inke ſtaineth a whole glaſſe of cleare water: ſo one onely ſinne is ſufficient to overthrow all righteouſneſſe of works. For this cauſe S. *James* ſaith, *Jam.* 2. 10. *Whoſoever keepeth the whole Law, and offendeth in one point, is guilty of all.* But it is certaine, that the faithfull in this life, cannot at any time come to the higheſt degree

of that perfection, no, not to the middlemoſt. Therefore the defect or want of righteouſneſſe doth by many degrees exceed all the ableneſſe unto it, which any may attaine unto, by the guidance of the holy Ghoſt. Therefore by workes they ought to looke for the curſe onely, which the Scripture pronounceth againſt thoſe that have not perfectly fulfilled the Law.

Whether the faithfull can fulfill the law.

Theoph. How knoweſt thou that the faithfull after regeneration, cannot fulfill the Law?

Matth. Saint *Paul* doth moſt plainly witneſſe in his owne perſon, ſpeaking of the condition of a man regenerated, in theſe words; *Wee know that the Law is ſpirituall, but I am carnall, ſold under ſinne: for to will is preſent with mee, but I finde no meanes to performe that which is good*, Rom. 7.34. For this cauſe *David* ſaith; *Enter not into judgement with*

with thy ſervant, for no man living ſhall bee juſtified in thy ſight, Pſal. 143. 2.

Theoph. But S. *Luke*, ſpeaking *of Zacharie* and *Elizabeth*, ſaith; *They were both juſt in the ſight of God, walking in all the commandements and ordinances of the Lord, without reproofe*, Luk. 1. 6.

Matth. The ſame thing is alſo ſaid of *Noah*, by *Moſes*, *Noah was a juſt and an upright man in his time*, Gen. 6. 9. Howbeit, the Scripture ſaith not, that they were without ſin: but that they diligently applied themſelves unto righteouſneſs, and laboured to walk in the commandements of the Lord. In which ſenſe the faithful in many places are called juſt or righteous, aſwell to note that zeale by the which they ſeeke to come to the perfection of righteouſneſſe, as alſo that wee may underſtand, that their obedience, notwithſtanding it

be

be imperfect, is as acceptable to God through Christ, as if it were perfect.

Theoph. But how knoweſt thou that this is the meaning of the Scripture, and that they, who it ſaith were juſt, were not without ſin, ſeeing the words ſound otherwiſe?

Matth. It is not hard to gather it out of the things, which preſently after bee obſerved of the Scripture it ſelfe: namely, that *Zachary* beleeved not the words of the Angel, and that *Noah* was drunken. Moreover, theſe things be plainely expreſſed in it: *If we ſay that we have not ſinned, we make God a liar, and his Word is not in us*, 1 Joh. 1. 10. And indeed, if we doe but a little more attentively conſider of it, what is hee that in this life can ever,

Love God with all his heart?
Put his whole truſt in him alone?
Perfectly rule his owne affections?

So

So keepe his tongue under, that it ſend out no idle words? whereof at the laſt day, Chriſt ſaith an account muſt be given. *Matth.*12.36.

So keepe his eyes in order, that they luſt not, and his mind, that it thinke no vaine thing?

When he imployeth himſelfe about the worſhip of God, to do it with that affection, namely, ſo perfect, pure, and whole, as it is required of him?

Finally, who is it, which letteth not many occaſions of doing well, or doing ſomething better than he doth it, to eſcape him?

If our owne heart condemne us in theſe, and in many other the greateſt things; *God* (ſaith S. *Iohn* 1 Ioh.3.20.) *is greater than our heart*, that is, knoweth innumerable ſinnes, which wee our ſelves know not. Hence is that ſaying of *David*; *Who underſtandeth his faults?*

faults? cleanse me from secret faults, Psal. 19. 13.

Theoph. I have in thy speech observed foure kinds of sins, whereof men are guilty before God.

1. The committing of evill.
2. The leaving of good undone.
3. Hidden sinnes.
4. The imperfection of the good deeds, which in small number are done of us.

Which things, if they have place in the faithfull, I must needs confesse, that they be farre off from being justified by their workes.

Matth. There is no doubt but these be in the very best, which also the Scripture confirmeth, when it saith: *Man drinketh iniquity as water.* Job 15. 16 as if it said, that iniquity were as familiar and common a thing with him, as to drinke. *We be all of us as an uncleane thing, and all our righteousnesse as filthy clouts.*

Hay

Iſay.64.6.*The children of men are vainty, the chiefe men are liars: to lay them upon a ballance, they are altogether lighter than vanity,* Pſal.61.9.

Theoph. Doe theſe things agree to the faithfull, as well as to the unfaithfull?

Matth. Yea verily: for they of whom theſe things were written, were faithfull, and beleevers; nevertheleſſe, they did reckon themſelves alſo in that number; as *Eſay* by name, for hee ſaith, *Wee are all as uncleane things*: and againe; *All our righteouſneſſe is as filthy clouts.* But if our juſtice and righteouſneſſe be ſuch, how I pray thee muſt it be thought of our unrighteouſneſſe and ſinnes?

What difference concerning good works is betweene the faithfull and the unfaithfull.

Theoph. Seeing the matter is ſo, it ſeemeth altogether to follow, that there is very little difference concerning good works, between the beleevers, & the unbeleevers.

Matth.

Matth. It followeth not, for ſinne onely dwelleth in the faithfull, but it raigneth not: howbeit, in the unfaithfull & unbeleevers, it both dwelleth and raigneth. Therefore every beleever may uſe that ſaying of S. *Paul*; *I doe not the good that I would*, Rom. 7. 16. The unbeleevers cleane contrariwiſe; We do not ſo much evill as we would: Which, howſoever they ſpeake not, they have it in their minde: As it is to be ſeene in drunkards, theeves, fornicators, ambitious and covetous perſons, whoſe luſt can never be ſatisfied. Moreover, the wicked waxe every day worſe and worſe: contrariwiſe, the faithfull make proceedings in goodneſſe, by the which (notwithſtanding they be but ſmall) it is apparent that ſinne is overcome of them.

Theoph. But how commeth it to paſſe, that a beleever being regenerated

regenerated and lightened with the holy Ghoſt, cannot perfectly obey God?

Matth. Becauſe our regeneration is onely begun in us, but in this life is never perfected. For by that meanes the Lord will keepe us in humility, as alſo, together with it, make place to his owne infinite mercy. Therfore ſo long as we live here, our faith as well as our repentance, be very farre off from perfection. For there is ſtill behinde in us ſome part of our corruption, which the holy Scripture calleth fleſh, and the old man: it reſiſteth or withſtandeth the part that is regenerate, which is called the ſpirit, and the new man. And all theſe things, the holy Apoſtle Saint *Paul* notably comprehendeth in theſe words; *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe bee contrarie the*

the one to the other, ſo as you doe not the things, that you would, Col. 5. 7.

Theoph. Wherein ſtandeth the ſtriving of the fleſh and the ſpirit?

The battell of the fleſh & the ſpirit.

Matth. 1. The fleſh is puft up with ignorance, and love of the world: but the ſpirit is endued with the knowledge, love, and feare of God.

2. The fleſh ſtriveth to follow it owne pleaſures, and wicked affections, for it is given unto all ſinnes: but the ſpirit giveth it ſelfe to this one thing, that it may obey God, and ſet forth his glory.

3. The fleſh is full of diſtruſt and impatience: but the ſpirit humbleth it ſelfe under the mighty hand of God, reſteth in his mercy, and faſhioneth it ſelfe unto his will.

Finally, the fleſh holdeth us in theſe earthly things: but the

the ſpirit lifteth us up into heaven.

Moreover, this contrariety breedeth in us continual warfare: for the fleſh alwayes ſtirreth us up and ſetteth upon us with ſo many inticements and crafts, that except wee take diligent heede, we be eaſily deceived and overcome of it. For this cauſe Chriſt warneth us that wee ſhould watch; *Watch and pray, leſt ye enter into tentation*; (that is, leſt you be overcome of tentation) *the ſpirit indeede is ready, but the fleſh is weake*, Matth. 26. 41.

Theoph. Doth the ſpirit at length goe alwaies away with the victory?

Matth. It doth indeede, but not without great labour: for the fleſh many waies woundeth us: for it cauſeth us many times to fall into moſt hainous ſinnes. Moreover, although wee doe often overcome, it ceaſeth not to renew

renew the battell. For the divell, the enemy of our ſalvation, joyneth himſelfe unto it, who uſeth that domeſticall or houſhold enemy, that hee may the more eaſily enter into our hearts, and at length overcome us. For this cauſe S. *Paul* moſt fervently deſired to bee delivered from it: For hee ſaith; *O wretched man that I am, who ſhall deliver mee from this body of death?* Rom. 7.24. Hee calleth it death, becauſe hee thought that continuall battel more grievous than death it ſelfe.

Theoph. Now I will returne to the order of our diſcourſe: for I ſee that the faithfull cannot fulfill the Law of God. And this alſo I graunt, that the faithfull cannot be altogether juſtified by their workes. But may not this be done in part, ſo as Chriſt ſupply that which wanteth?

Matth. This doubtleſſe cannot be:

be: For S. *James* ſaith; *Whoſoever keepeth the whole law, and yet faileth in one point, is guilty of all*, Jam. 2. 10. Therefore S. *Paul*, intreating of the way whereby we attaine juſtification and ſalvation, excludeth workes, not in part, but wholly. As for example: In the Epiſtle to the Romanes, after long diſputation of this matter, at length he addeth; *Wee conclude therefore, that a man is juſtified by faith, without the workes of the Law*, Rom. 3. 28. And in the chapter following; *To him that worketh, the wages is not counted by favour, but by debt: but to him that worketh not, but beleeveth in him that juſtifieth the ungodly, his faith is counted for righteouſneſſe*, Rom. 4. 4. The ſame alſo he writeth in another place; Eph. 2. 8. *You are ſaved by grace through faith, and that not of your ſelves, it is the gift of God: not of workes, leſt*

Why we be juſtified before God no otherwiſe than by faith.

leſt any ſhould boaſt himſelfe. In which words he doth ſufficiently declare, that good works be of no account before God, to juſtifie and ſave us: but that all is to be aſcribed to the onely mercy and grace of God, by faith in Chriſt. Moreover, grace ſhould not be truly grace in reſpect of God, if it be not wholly and altogether free: for works and it cannot ſtand together in the matter of ſalvation.

Theoph. Why ſo?

Matth. Becauſe the one deſtroyeth the other, as the Apoſtle teſtifieth to the Romans, in theſe words; *If we be ſaved by grace, it is no more of works; or elſe were grace no more grace: but if it be of works, it is no more grace; or elſe were worke no more worke,* Rom. 11.6. Where hee ſheweth, that there is no place for the grace of God, untill we have throwne away all truſt and confidence in our

our owne workes; which thing the ſame Apoſtle teſtifieth that himſelfe did. For although concerning the righteouſneſſe which is by the law, hee were without reproofe, hee eſteemeth all the good workes as dung, that hee might be found, not having his owne righteouſneſſe, which is of the law, but that which is through the faith of Chriſt. Phil. 3. 6.

In another place alſo, he warneth us of the ſame thing; Yee are made void of Chriſt, as many of you as be juſtified by the law, and are fallen from grace. Now he ſpeaketh to thoſe that would joyne the righteouſneſſe of the law, with the righteouſneſſe of faith. Gal. 5. 4.

Theoph. But ſome doe object, that the Apoſtle whenſoever he ſaith wee are not juſtified by the works of the law, ſpeaketh of the ceremoniall law, that was then aboliſhed by the comming of Chriſt,

Chriſt, but not of the morall Law.

Matth. That is a vaine ſhift, which alſo is moſt eaſie to be confuted, by the other of the Apoſtles ſpeech: and firſt of all in the Epiſtle to the Romanes (before he draweth out this concluſion that is the third Chapter: *By the workes of the law ſhall no fleſh be juſtified in the ſight of God*) in the firſt Chapter hee proveth at large, that all the heathen were full of all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, and other innumerable ſinnes. But in the ſecond hee ſheweth, that the Jewes, notwithſtanding they made a faire ſhew of outward holineſſe, yet were infected and ſtained with the ſame ſinnes they condemned in others. Whereupon it is plaine, that in this place, there is onely mention of morall workes; and not of the ceremoniall.

ceremoniall. Likewiſe alſo in the Epiſtle to the *Galathians*, where he doth eſpecially intreate of the ceremonies; he alledged both the ſentences of *Moſes*, namely, the curſe to thoſe that fulfill not the whole Law, and life to thoſe that keepe it. And in the former indeed he teacheth, that ſo many as truſt to the workes of the Law to be juſtified by them, be under the curſe, becauſe they cannot wholly and fully keepe it. And in the other, hee declareth, that there is ſo much difference betweene the Law and faith, that if any man be juſtified by faith, hee cannot in any ſort obtaine it by the Law. But it is certaine, that as well the curſe threatned to the tranſgreſſors of the Law, as the promiſe of eternall life made to ſuch as fulfill it, are not to be reſtrained to the ceremonies alone, but are alſo to be referred to the morall Law, and that to

be more right: forasmuch as God (as *Hosea*, saith Hos. 6. 6.) preferreth mercy before sacrifice. Moreover, after the Apostle in the second chapter of the Epistle to the *Ephesians* hath affirmed, that *wee are saved by grace through faith, and that not of our selves*; hee addeth; *But of the gift of God: not of workes, lest any man should boast himselfe.* Which words doe most evidently shew, that the Apostle speaketh not of the ceremoniall workes, but of morall, which giveth men farre more large matter of boasting than the ceremoniall doe. Finally, when hee writeth to *Titus*, *that we are saved, not by the workes of righteousnesse which wee have done, but by the mercy of God*; Tit. 3. 5. who seeth not that the Apostle doth especially intreat of morall workes? to which the title of righteousnesse agreeth farre better than to the

the ceremoniall. Which things being ſo, there is no doubt but that the Apoſtle whenſoever hee ſpeaketh of the workes of the Law, to prove that we are neither ſaved nor juſtified by them, doth no leſſe meane the moral than the ceremoniall, yea rather that hee doth ſhut out both from the cauſe of ſalvation and righteouſneſſe.

Theoph. But why doth hee ſo often call them the works of the Law?

Matth. To teach, that if the workes commanded of God, and even contained in his owne law, be to no purpoſe to juſtifie us, then the works commanded and deviſed by men, are much leſſe able and fit to doe it.

Theoph. Now doe I agree unto thee. For I perceive that we are neither juſtified nor ſaved by workes, neither in the whole, nor in part, as hath bin diligently

proved by thee. And verily (unleſſe I be deceived) there is great injury done to the glory of God, while men goe about to darken the force and power of his grace & mercy, mingling the ſame with the filthineſſe of our works. But ſeeing the matter is ſo, why did God give the morall Law?

Why God gave a law that we cannot keepe. Of the uſe of the law. Gal. 3. 21. 12.

Matth. The Apoſtle witneſſeth that it was not to the end wee ſhould be juſtified or ſaved by it. For he ſaith, *If there had bin a Law given that could have given life, ſurely righteouſnes ſhould have bin by the law: But the Scripture hath cõcluded all under ſin, that the promiſe by the faith of Jeſus Chriſt, ſhould be given to thẽ that beleeve.* Notwithſtanding it is not unprofitable to the faithfull, nay rather they reape a double benefit by it, wherin be cõprehended the ends for the which God gave it unto us. I ſaid to the faithful, becauſe it hath this only worke toward the un-

unbeleevers, that their cõdemnation may be the more heavie: for asmuch as cõming to the knowledge of Gods will by it, they do willingly run into the contrary.

The use of the law, in respect of the unfaithfull.

Theoph. Let us consider of that twofold benefit which thou saidst the beleevers reape by it: and declare the first.

Mat. It is noted by the Apostle in the Epistle to the *Galathians*. For after that hee hath shewed that we cannot attaine salvation by the law, he addeth: *Wherfore then serveth the Law? It was added because of the transgressions*, that is, that by the helpe of it, wee might acknowledge our sinnes; as the same Apostle in another place expoundeth it, in these words; *By the law commeth the knowledge of sinne*. For if we doe examine our words by that perfection which the law requireth of us, then it shal appeare most evidently, how many waies we be

Gal. 3. 19.

Rom. 3. 20.

guilty before God, and therefore what ſevere condemnation we have deſerved.

Theoph. But what profit have we by that?

Marth. Much. For, as a ſicke man, except hee thorowly feele his ſickneſſe, and perceive preſent danger, will not goe to the Phyſitian: even ſo the feeling of our ſinnes, and the danger of eternall death, which we ſee hanging over our heads, driveth us to ſeeke for that true Phyſitian of our ſoules, Chriſt Ieſus, from whom by faith wee may receive the remedy offered us in the Goſpel: which otherwiſe wee would have neglected. Therfore S. *Paul* ſaith, *The Law was our School-maſter to bring us unto Chriſt.* And in another place; *Chriſt is the end of the Law for righteouſnes unto everyone that beleeveth.* And this is the firſt benefit which we have by the Law.

Gal. 3. 24.

Rom. 10. 4.

Theoph.

Theoph. Shew briefly the other.

Matth. After that wee be regenerated, and therefore made fit to doe good workes, then the Law teacheth us whatsoever is to be performed of us, that wee may obey God. For, although we cannot come to the perfection whereunto it leadeth us, yet we must set it before our eyes, as a marke whereat we are to levell continually, that daily more and more wee may strive to hit it. Hereunto appertaineth that exhortation of Christ: *Be yee perfect, as your Father which is in heaven is perfect*, Math. 5. 48. The Law therefore is as it were a glasse, wherein wee may behold the spots of our soule, and so indeede be compelled by faith to wash them away in Christs bloud. Moreover, it is a lanthorne unto our feet, which guideth us that we goe not out of the right

way, from the path of righte ouſneſſe.

Theoph. Seeing good workes be not the cauſe of ſalvation, it ſeemeth to follow, that they be altogether unprofitable, & therefore that wee neede not to be greatly carefull of them.

Matth. It followeth not. For *God hath delivered us out of the hands of our* ſpirituall *enemies* (namely, the Divell and ſin) ſaith *Zacharie, that we ſhould ſerve him with holineſſe & righteouſneſſe in his ſight, all the dayes of our life.* S. *Paul* alſo confirmeth the ſame thing in the Epiſtle to the *Epheſians*, chap. 1. 8. and. 9. 10. For after that he hath affirmed, that *we are ſaved by grace through faith, and that not of our ſelves, it was the gift of God, not of workes:* preſently he addeth; *For wee are his workmanſhip created in Chriſt Jeſus unto good workes, which God hath prepared, that we ſhould walke*

Luk. 1. 75.

walke in them. And againe in another place; *The grace of God, that bringeth ſalvation unto all men, hath appeared, teaching us, that denying ungodlineſſe, and worldly luſts, we ſhould live ſoberly, and juſtly, and godly in this preſent world,* Tit. 2. 12. Thou ſeeſt how diligently good workes be commanded in the Scripture, as thoſe that bee acceptable unto God through Chriſt, by whoſe holineſſe all their filthineſſe and uncleanneſſe is covered.

Theoph. But what uſe is there of them?

Matth. The uſe is threefold, and thoſe indeede moſt profitable. The firſt, which is alſo the chiefe, reſpecteth the glory of God, that ought to be deerer unto us than our owne ſalvation. But by them it is eſpecially advanced, as it appeareth by the words of Chriſt, *Let your light ſo ſhine before men*

A threefold uſe of good works.

that they may ſee your good workes, and glorifie your Father which is in heaven, Matth. 5. 16. For this cauſe S. *Paul* warning the Philippians *to be full of the fruites of righteouſneſſe which are by Chriſt Jeſus*, addeth; *To the glory and prayſe of God*, Phil. 1. 11.

The ſecond uſe reſpecteth our neighbour. For, by the uprightneſſe and integrity of our life, he is provoked to the ſame earneſt deſire and exerciſe of godlineſſe. I paſſe over the good turnes which hee hath by our charity and good workes. The third uſe ſtandeth in this, that by them our conſcience is quieted. For, they be teſtimonies and witneſſes of our faith, and therefore of our ſalvation.

Theoph. But how can it be, that good works ſhould be witneſſes of our faith?

Matth. Wee have already ſhewed

ſhewed the cauſe before, namely, for that the holy Ghoſt doth never worke faith in our hearts without repentance, whence good workes doe flow, which therefore be viſible or ſeene teſtimonies of our inviſible or unſeene faith: even as the goodneſſe of the tree is judged by the good fruit, and the inward health or ſoundneſſe of a mans body by the outward diſpoſition of all the parts.

Theoph. Therefore, unleſſe I be deceived, this thou ſaieſt that faith cannot be without good workes.

Matth. I ſay ſo: Even as fire cannot be without heate, and the Sun without light. And verily faith of it owne nature bringeth forth good workes. For how can it be that our hearts ſhould be reformed by faith, ſo as wee doe embrace the love wherewith God loved us in Chriſt, but that they

Faith cannot be without good workes.

they be alſo ſtricken with love toward him againe, by meanes whereof they both earneſtly deſire to obey him, and doe labour to avoid rebellion againſt his Majeſty? I adde further, that faith can no more ſtand together with an evill conſcience, than water with fire. For it cannot be ſo long as ſin raigneth in us, and we willingly offend God, that we ſhould be aſſured of his love, ſo as wee may put our whole truſt in him, and repoſe our hope in his favour and goodneſſe, notwithſtanding that infinite mercy of Chriſts death be knowne and perceived of us.

Theoph. As farre as I ſee, faith bringeth forth good workes by the which it is afterward preſerved in our hearts.

Faith the mother of good works, of which it is after preſerved.

Matth. Yea verily: even as fire cauſeth aſhes, wherewith it is afterward cheriſhed, fed, and maintained. But by theſe things it

is

is plaine, that it is ſo farre off that faith (which notwithſtanding ſome ſay) ſhould deſtroy good workes, that rather by it they are built up and fortified.

Theoph. Seeing then faith cannot bee without good works, it followeth, that all they which boaſt of it, and doe no good works, be liars, and deceive themſelves.

Matth. It followeth: and that is the diſputation of Saint *James*, Chap. 2. 18. againſt the Libertines, whom he ſpeaketh unto in theſe words; *Shew mee thy faith out of thy workes, and I will ſhew thee my faith by my works*: whereby he ſheweth, that no man can be certaine of his faith, which is inviſible, unleſſe he have viſible teſtimonies of it, namely, good works. Whereupon it is, that the ſame Apoſtle in the end of that Chapter concludeth thus; *As the body without the ſpirit is dead, even ſo that faith that is without*

out good works is dead, Jam. 2. 26. that is, is not true, but a ſhadow, and a vaine empty likeneſſe of it.

Theoph. Therefore we are neither juſtified nor ſaved without good works; although neither of them, nor by them.

Matth. I grant it. For although the kingdome of heaven be not the wages of ſervants, but the inheritance of children: yet no man is reckoned among the children of God, that is not led by the ſpirit of God, (as Saint *Paul* ſpeaketh:) and therefore doth the workes of the ſpirit, ſuch as are theſe, love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, and ſuch like. Therefore the ſame Apoſtle in another place giveth warning; *Bee not deceived: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeves, nor covetous, nor drunkards, nor railers, nor extortioners*

Rom. 8. 14.

Gal. 5. 22, 23.

ſhall

ſhall inherit the kingdome of God, 1 Cor. 6. 9. The ſame thing doth alſo Chriſt himſelfe confirme, when hee ſaith; *Not every one that ſaith to me, Lord, Lord, ſhall enter into the kingdome of heaven, but hee that doth my Fathers will that is in heaven,* Mat. 7. 21.

And againe in another place; *I ſay unto you, Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, you ſhall not enter into the kingdome of heaven,* Mat. 5. 20.

Theoph. Now I doe conſent unto you, and doe acknowledge that good workes bee not unprofitable, although wee be neither juſtified nor ſaved by them: Yea rather, that they bee of ſpeciall uſe, and therefore that the faithfull with all their hearts ſhould give themſelves to them, foraſmuch as they ſerve,

1 To the glory of God,

2 The edification of our neighbour.

3 And

3 And to the confirmation of our faith and ſalvation.

Matth. Adde hereunto, that God to whom they bee acceptable through Chriſt, rewardeth them with ſundry bleſſings, both ſpirituall and temporall, according to the promiſes almoſt without number contained in his Word. Moreover, hither is to be referred the word of Reward, which is uſed in many places in the Scripture: as when St. *John* exhorteth the faithfull to perſeverance, he ſaith; *Look unto your ſelves, that wee loſe not the things we have wrought; but that ye may have a full reward*, 2 John 8. Chriſt alſo, ſpeaking of thoſe which ſuffer perſecution for righteouſneſſe ſake, ſaith; *Great is your reward in heaven*, Mat 5. 12. in another place alſo, *Whoſoever ſhall give a cup of cold water onely, to one of thoſe little ones in the name of a Diſciple, ſhall not loſe his*

his reward, Matth. 10. 24.

Theoph. Seeing therefore God promiſeth reward to our works, it ſeemeth they deſerve ſomewhat.

Matth. It followeth not: For that reward proceedeth of his meer & undeſerved favour without any deſert of ours. The confutation of merit.

Theoph. Doſt thou take from the faithfull all meriting with God?

Matth. Not I, but the Word of God: wherein his owne mercy is eſtabliſhed, and merit is overthrown, even to the very ground; for theſe two cannot ſtand together. Furthermore, if any man will a little more diligently examine the nature of Merit or Deſert, hee ſhall never finde that it hath any place before God.

Theoph. Why ſo?

Matth. Becauſe, that in deſerving any thing, this is,

1 Firſt required, that wee be nothing

nothing in his debt, of whom we desire to deserve.

2 Secondly, that we bring him such things as be our owne.

3 And last of all, that that which wee bring or bestow, be equall, or as much worth, as the thing that we seek to deserve. If but any one of these conditions faile, it can be no merit or desert. How much lesse therfore, if they bee all wanting together? But they be wanting in all our good works.

Theoph. Declare these things unto me one after another particularly.

The examination of the merit of works.

Mat. First, Whatsoever good works may bee performed of us, are due unto God by a double right, namely, of our creation and adoption. Hereupon is that saying of Christ, warning his Disciples, *When yee have done all the things that are commanded you, say, We be unprofitable servants:*

for

for we have done nothing but that which was our duty to doe, Luke 17.10.

Moreover, it is certaine, that whatsoever good thing can bee done of us, is from God: who worketh in us both the will and the deed, *Phil.* 2.13.

Therefore it was notably said of one of the ancient Fathers; God rewardeth his owne good works in us, and not ours. Saint *Paul* also saith; *What hast thou that thou hast not received? and if thou hast received it, why dost thou boast, as though thou hadst not received it?* 2 Cor.4.7. Therefore among men indeed there may be merit or desert: for the husbandman, after he hath digged all day in the Vineyard, shall receive his reward by desert. But with God wee can deserve nothing, but that he should punish us for our offences.

Theoph. The defenders of the opinion

The obiection of the defenders of merit.

opinion of merits, do obiect, that good workes bee not meritorious of themselves, but in respect of the promise of God himselfe, wherein he hath promised those things which otherwise were not due.

The answer to it.

Matth. They are not by this pretence acquitted of sacriledge, or robbing God. For, they attribute that to themselves, which appertaineth to God alone. For, when God made that promise unto us, hee did it of his meere grace and favour, and therefore merit or desert is shut out. But I wil make the whole matter plain by a familiar example. If a King should promise his bond-slave an hundred thousand crownes, upon condition, that he diligently doe a businesse committed to him, the bond-slave having done the commandement, may require the gold, yet not because he hath deserved it. But we that have

have not fulfilled the condition injoyned us, how much leſſe have we deſerved the reward promiſed to our works?

Theoph. What letteth that we fulfill it not, when wee obey the Lord from the heart?

Matth. The cauſe hath beene declared already before; namely, for that there can bee no good thing done of us that is not uncleane and defiled. For the moſt pure water, if it run through an uncleane conduit, is corrupted with the ſtinke of it: ſo the good workes that God worketh in us, be ſoiled and ſtained with the filthineſſe of our fleſh. Therefore, even as the promiſe of reward is altogether free, and without reſpect of any deſert, ſo is the fulfilling of that promiſe.

Of the imperfection of our works.

Theoph. Why therefore doth God promiſe a reward to our works, which hee may by right require of us?

Matth.

Matth. That that promiſe might be as a ſpurre unto us, by the which we might bee driven forward to the deſire and doing of them: and that indeede not without cauſe; for wee are by our nature very ſlacke unto them.

Theoph. There is one thing behinde, which I will demand of thee; namely, concerning that which was ſaid of thee before, that the obedience which is undertaken upon hope of reward, is not acceptable unto God.

Matth. This alſo is indeed true, if that affection raigne in us as it doth in the unfaithful. Howbeit, it ſhall not hurt, ſo as the love and feare of God go before, if we be allured and drawn on to his ſervice, by the hope and looking for of the reward: And on the other ſide, bee kept and held from diſobeying him, by the feare of the puniſhment, that is, of

of eternall death.

Theoph. But ought not the love of God to be ſufficient to bring forth that obedience in the hearts of the faithfull, without borrowing any other ſpurre from elſewhere?

Matth. If our regeneration were perfect, as is the regeneration of them which live bleſſedly in heaven, we ſhould know God perfectly, whereby we ſhould be ſtirred up to obey him perfectly. But becauſe there is alwaies behind in us ſomething not regenerated, which of it owne nature is in bondage, full of ignorance, without love of God, it is neceſſary, that wee ſhould be ſtirred up to that obedience, by the hope of reward: and on the other ſide, by feare of puniſhments, be held backe and kept in obedience. Hereupon it is, that God both rewardeth our good workes in this life, according to his promiſes,

ſes, and alſo correcteth our ſlackneſſe and inſolency by divers afflictions, which hee ſendeth daily: whereby it appeareth, that he is true, as well in his promiſes, as in the execution of his threatnings. But ſeeing you have nothing more to propound, I would adviſe, that we put off the reſt of the diſputation till another time: for I ſee that it is now almoſt noone.

Theoph. I have heard your diſcourſe of good works, as alſo the expoſition of the morall Law, with ſo great delight, that the time of our ſpeech hath ſeemed to be very ſhort.

The uſe of the doctrine of good works.

Mat. Indeed it is a moſt pleaſant thing to intreat of good works, ſo as it be done holily, and by the rule of Gods word. Howbeit, that ſhall bee little, except the practiſe be adjoyned, which verily getteth praiſe with men, comfort to the conſcience, and pro-

profit with God. Therefore true and ſound vertue is greatly commended before vaine pratling, or the unprofitable idle knowledge of it.

Theoph. I do remember an excellent ſimilitude, which I have oftentimes heard of thee, and it is this. As a precious garment ſhut up in a cheſt, is altogether unprofitable; but if it be put on, it is an honour, delight, and profit unto us: ſo it is with good workes: for, the knowledge and vaine diſcourſing of them is of no uſe, except they bee put in practiſe.

Matth. It is moſt true. Therefore I pray God, our heavenly Father, that as he hath imprinted his Law in our mindes, ſo he will engrave it together with his love and feare in our hearts, by the power of his holy Spirit, that being alwayes cloathed with righteouſneſſe and true holineſſe

we may worſhip him with due reverence and humility, all our life: that ſo

1 Hee may bee glorified of us.

2 Our neighbour edified.

3 And our faith and ſalvation confirmed, through Jeſus Chriſt our Lord.

Theoph. So be it.

CHAP. II.

Of Prayer, which hath the cliefe place among good workes, to teſtifie and confirme our faith.

THEOPHILUS.

OUr helpe is in the name of the Lord, which hath made both heaven and earth.

Matth. So be it.

Theoph. Concerning the doctrine of good workes, I am ſuffici-

ficiently ſatisfied (moſt dearely beloved brother:) for I have learned, that they onely be worthy the name of good workes, which God hath commanded in his Law: alſo, that they bee not the cauſes of our juſtification and ſalvation: nevertheleſſe, that they bee profitable, both to the glory of God, and to the edification of our neighbours, and very much to the aſſurance of our ſalvation and faith.

Now I demand of you, which hath the firſt place among good works?

Matth. True prayer, namely, that which is poured from the heart unto God, with this confidence, that wee ſhall bee heard. Which is the chiefe good work.

Theoph. Why giveſt thou it the chiefe place among good workes?

Matth. Becauſe by the helpe

A ſhort deſcription of true prayer.

of it we obtaine this, that wee be able to performe the other good workes. Moreover, it yeeldeth us the greateſt teſtimony of our ſalvation.

Theoph. Whence is it, that it yeeldeth a fuller teſtimony of our faith, than the other good workes?

The excellency of prayer.

Matth. From hence, namely, becauſe prayer, with aſſured hope of being heard, cannot be made unleſſe firſt wee be perſwaded of the love and favour of God towards us. For, as Saint *Paul* ſaith; *How ſhall they call upon him, in whom they have not beleeved?* Rom. 10. 14. For this cauſe the ſame Apoſtle affirmeth out of the Propheſie of *Joel*; *Whoſoever ſhall call upon the name of the Lord, ſhall bee ſaved.*

Theoph. But from whence have we that aſſurance? ſeeing wee be guilty unto our ſelves of our

our owne unworthineſſe, by the which we deſerve that both we our ſelves and our prayers ſhould be put backe from the ſeat of his Majeſty.

Matth. By the interceſſion or mediation of Jeſus Chriſt, who (as it was ſhewed by us in the Chapter cõcerning Faith) doth alwaies offer up to God the Father the merit of his death, for full ſatisfaction of all our ſins. Whereupon it commeth to paſſe, that he is made mercifull unto us, and ſuch a one as will be entreated of us, ſo as wee ſhall receive whatſoever we aske of him. And that doth the Scripture teach in theſe words; *We have an advocate with the Father, Jeſus Chriſt the righteous*, 1 John 2.1.

Theoph. It followeth therefore, that the office of the Mediatour, is by a moſt ſtrait bond joyned with the office of the Redeemer.

Matth. It is ſo, and there-

fore S. *John* after theſe words; *Wee have an Advocate with the Father, Jeſus Chriſt the righteous*, preſently addeth, *And hee is the propitiation for our ſinnes*, 1 John 2. 2. Hereupon it is, that Saint *Paul* joyneth both the offices together, when hee ſaith; *There is one Mediatour of God, and man, the man Chriſt Jeſus, which gave himſelfe a ranſome for all men*, 1 Tim. 2. 5, 6.

Theoph. Seeing therefore one is our Redeemer, even Chriſt Jeſus, it ſeemeth to follow, that hee alone can alſo fulfill the office of the Mediatour for us with the Father.

The confutation of the errour about prayer to Saints.

Matth. It followeth, and that indeed neceſſarily: and for this cauſe, in the places which wee have heard, wee reade it written; One Advocate, one Mediatour: for the word *One*, is expreſly added, to the end we might know, that beſides him alone,

lone, there can be no other.

Theoph. Therefore they deale fooliſhly, and without any good ground, whoſoever ſeeke other patrons and Mediatours beſides Chriſt.

Matth. Very fooliſhly. For they forſake the Creatour, to goe to the creature : the Lord, to goe to the ſervant : the moſt dearely beloved Sonne of the Father, which is in the higheſt authority and favour with him to pacifie his wrath, to goe to thoſe which lacke all things that bee required to waſh away all ſinnes, and therefore bee unable to make our prayers acceptable and of force. Moreover, they doe eſteeme Chriſt, as if hee were not ſufficient enough for the office of the Mediatour, and therefore deny him to be our true Saviour : For if he be fit and ſufficient for ſo great an office, why do they chuſe to themſelves

other mediatours beſide him? If they ſay, they doubt not but that he is both moſt powerfull and moſt fit for this thing, but doe doubt ſomewhat of his will, they doe therein very much bewray themſelves to be unbeleevers, which refuſe to give credit unto him, after that he hath given us ſo notable a pledge of his exceeding love: namely, when hee vouchſafed both to take upon him our humane nature, and to ſuffer the death of the croſſe for our redemption. Adde hereunto, that moſt lovingly he calleth us unto himſelfe by his word, when he ſaith; *Come unto mee all yee that labour and be laden, and I will cauſe you to have eaſe, and you ſhall finde reſt unto your ſoules.*

Mat. 11. 28. 29.

Finally, whither ſoever they turne themſelves, they ſhall never eſcape, but be found injurious againſt Chriſt, foraſmuch as they take from him the office of the Medi-

Mediatour, purchaſed by his own bloud, to give it to bleſſed creatures that be in heaven.

Theoph. They object, that the office of Chriſt is not tranſlated by them to the dead Saints, ſeeing they end all the prayers they make to God, with theſe words; *Through Jeſus Chriſt our Lord*: Whereby they ſay is declared, that the chiefe honour is given to Chriſt himſelfe.

Matth. It is a craft of Satan, by the which he would have the wickedneſſe of praying to Saints to be hidden, and ſo the manifeſt wrong that they offer unto Chriſt, which put over his office unto Saints, while they pray God, that by their merits & interceſſion, he will grant the things that they deſire; and at length adde, *Through Jeſus Chriſt our Lord.* Wherein they imitate & follow him, who after he hath given his Prince a blow, would humbly

The confutation of it.

humbly doe him reverence.

Objection. *Theoph.* Is it therefore unlawfull for the faithfull being alive, mutually among themſelves, the one to commend the ſalvation of the other unto God by prayer? ſeeing it cannot be, but ſomthing is taken away from the interceſſion of Chriſt.

The confutation of the objection. *Matth.* Not ſo: for many cauſes may be alledged, for the which, the one is not onely unprofitable, but alſo forbidden, and therefore to be avoided: but the other not onely to be lawfull, but alſo profitable and neceſſary.

Theoph. Declare thoſe cauſes.

Matth. I will make foure chiefe.

1. Becauſe love, that is ſo much commended unto us, is both cheriſhed and increaſed by praying one for another. But this can have no place in the dead, of whom *Salomon* ſpeaking ſaith; *Both their love, and their hatred, and their envie*

envie is now periſhed, and they have no more portion for ever, in all that is done under the Sun. Eccl. 9. 6.

2. Becauſe praying one for another, wee thinke not to be heard for his ſake that prayeth for us: which they do that pray to the Saints departed, & by that means give unto them the office of Chriſt.

Theoph. But it may be, that the ſame thing may befall them, which deſire to be holpen with the prayers of the godly that be alive: for why may not ſome thinke, that they ſhall be heard for their holineſſe & good works ſake?

Matth. I grant, it is not impoſſible that ſome ſhould after that manner abuſe the prayers of the godly: but there is the leaſt danger in this behalfe, if it be compared with the other. For it cannot be in any but the ignorant and unskilfull, for whoſe ignorance

rance wee ought not to refuſe that ſo holy an ordinance of God. But the interceſſion of departed Saints, doth bring with it moſt manifeſt danger: for no man can pray unto them, but hee thinketh for their ſakes to obtaine the things which hee deſireth of God. The proofe whereof, are all the formes of prayers written by ſuch as worſhipped them.

Theoph. Go forward, alledge the third cauſe.

3. *Matth.* The faithfull that be alive, may know the neceſſities one of another, and pray to God for them: which the faithfull departed cannot: I am not ignorant what they bee wont to object, namely, that the Saints departed do in God, as it were in a glaſſe, ſee all the things that be done in this world: but that is altogether to divine or gheſſe, without teſtimony of Scripture.

Theoph. Declare the fourth cauſe.

Matth.

Matth. That is the chiefe, namely, becauſe the prayers of the godly being alive, one for another, are grounded upon the teſtimony of the word of God, alſo upon examples and promiſes, by the which is confirmed, that they ſhall not be in vaine: but the prayers of the dead are neither grounded upon any teſtimony of Gods word, neither upon promiſes nor examples. 4.

Theoph. Say you ſo?

Matth. I ſay it: and therefore it is not done of faith; for the word of God is the onely foundation of it. Wherefore S. *Paul* affirmeth, that *whatſoever is not of faith is ſinne*, Rom. 14. 23. And this reaſon is ſufficient to overthrow the interceſſion of Saints departed. For who can endure this, that man ſhould lift up himſelfe above God?

Theoph. I doe now confeſſe, that all the prayers which are made

made to Saints departed, for this end that they ſhould be our interceſſors and mediators to God, are to be caſt out, and hiſſed at: and that Chriſt alone, whoſe office is this, is ſufficient.

Why Chriſt only ſufficeth the faithfull to do the office of the mediator with the Father

Matth. Yea truly, it is extreme madneſſe for any to ſeeke to himſelf another mediator: foraſmuch as hee can doe it moſt perfectly, becauſe hee lacketh none of the things that ſuffice to pacifie God, and to cauſe him to be mercifull unto us. Moreover, hee loveth us moſt dearely, and therefore is touched with pitty upon our infirmities. Hee knoweth our prayers, preſently when they be conceived. He commandeth that we ſhould come unto him, as often as we will crave any thing at the hands of God.

Finally, he aſſureth us that we ſhall obtaine all the things which we ſhall aske in his name; when he ſaith, John 16.23. *Verily, verily*

ly, I ſay unto you, whatſoever ye ſhall aske of the Father in my name he will give it you. Hitherto have ye asked nothing in my name: aske and you ſhall receive. And in another place he ſaith: *What ſoever ye ſhall aske in my name, I will doe it,* John 14.13.

Theoph. What meane theſe words, To aske any thing in the name of Chriſt?

Matth. It is to beſeech God, to heare our prayers, not indeed having reſpect to our unworthineſſe, but to the merit that is continually offered to him of Chriſt Jeſus for us. Therefore to aske any thing of God in the name of Chriſt, is anſwerable to his interceſſion with the Father for us: and that more is; an approbation or allowance of it, and the way to be partakers of it.

Theoph. But ought the promiſe of Chriſt, wherein he aſſureth us, that we ſhal receive whatſoever we

we aske in his name, to be extended to all things that ſhall come unto our mindes without putting any exception?

Matth. Not ſo: for our deſires for the moſt part be evill: which if they were fulfilled, would be to our deſtruction rather than to our profit. Therefore Chriſt underſtandeth onely thoſe things which concerne the glory of God, and our commoditie and ſalvation: all which things indeed he hath in few words comprehended in that forme of praier which he hath given us; namely, *Our Father which art in heaven*, &c.

Theoph. Muſt we therefore uſe no other forme of prayer?

Matth. If you reſpect the matter of ſubſtance, wee may uſe no other; but it is in our liberty to enlarge it: whereof the holy Scripture yeeldeth us many examples, in thoſe formes of prayer which

which it ſetteth before us; namely, the Pſalmes: all which undoubtedly be referred to this forme appointed by Chriſt.

The expoſition of the Lords Prayer.

Theoph. Let us examine the forme of prayer that Chriſt hath delivered. How many parts be there of it?

The ſumme & parts of the Lords prayer.

Matth. In the beginning it containeth a Preface, and afterward ſix petitions. The firſt three whereof doe immediatly reſpect the glory of God. But the latter three containe thoſe things that appertaine to our ſelves, both for the helpe of this life, & for everlaſting ſalvation. And they be therefore placed after thoſe that concerne the glory of God, to the end we might underſtand, that the latter three be not rightly con-

conceived and made, unleſſe they be referred to the glory of God, as it were unto their proper end, and that therefore they ſhall not be heard, according to the ſaying of the Apoſtle ; *You aske and receive not, becauſe you aske amiſſe, that you might conſume it upon your luſts,* Jam. 4. 3.

The Preface to the Lords Prayer.

Our Father which art in heaven.

Theoph. Let us conſider of the preface of the Lords prayer.

Matth. It is contained in theſe words: *Our father which art in heaven.*

Theoph. Who is that Father unto whom Chriſt biddeth us to flie ?

Matth. It is the firſt perſon of the holy Trinity, namely, the Father of our Lord Jeſus Chriſt.

Theoph.

Theoph. Is therefore one onely perſon of the Trinity to be prayed unto?

Matth. We muſt know, that in true prayer we are onely the inſtruments of God, who alone in that, as in other good workes, worketh the things that concerne our ſalvation. But that is to be underſtood of all the perſons, according to the diſtinct propriety of every of them. For the holy Ghoſt praieth in us, as appeareth by the ſaying of the Apoſtle; *The ſpirit maketh requeſt for the Saints according to the will of God*, Rom.8.11. The Sonne offereth our prayer to the Father. This praier the Father receiveth, and lovingly heareth. Therefore, lawfull & true prayer is that which is made from the heart, the holy Ghoſt ſtirring us up, which alſo is directed to the Father in the name of Jeſus Chriſt his Sonne. Indeed we have

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an example in the holy Scriptures of a certaine prayer made to the Sonne, in the which this diſtinction of the perſons is not obſerved: namly, in that which *Stephen* made while he was ſtoned: *Lord Jeſus receive my ſpirit*, Act. 7.59. Howbeit this example, and if there be any ſuch other, is not contrary to the rule of right praying. But becauſe wee have begun the expoſition of the Lords prayer, we are to returne to the iſſue of the ſpeech wee have in hand: and it is this, that in this place wee be taught that our prayers muſt be directed to the Father: which S. *Paul* teſtifieth that himſelfe did, in theſe words: *I bow my knees to the Father of our Lord Jeſus Chriſt*, Eph. 3.14. Wee may alſo pray unto Chriſt, not onely as he is God, but alſo as he is the Meditatour, that is, as he is one perſon conſiſting of two natures: yet ſo, as the Diety be the

the object or the thing which we ſet before our eyes in praying. Likewiſe alſo we may pray to the holy Ghoſt, diſtinguiſhed from the other perſons, who with the Father and the Sonne is very God. And indeed the godly that exerciſe themſelves in ſuch prayers, do a thing profitable and worthy to be done, ſo as they be not diſtracted with the deepe meditation of the diſtinction of the three perſons, but alwayes have their minds fixed and ſetled upon the unity of the eſſence. This alſo is to be obſerved, that the name of God, and of Father, is not ſeldome in the Scripture referred to each of the perſons. And let theſe things be ſpoken by the way. For it is not my purpoſe at this time, to declare all things particularly that appertaine unto this place.

Theoph. But why doth Chriſt command us, that comming to his

his Father, we ſhould call him by the name of *Our Father*?

Matth. Not onely that wee ſhould gather, ſeeing he is the Father of Chriſt, that hee is alſo our Father: but eſpecially for three cauſes;

1. Firſt, that we may call upon him with true faith, that is, that we may beleeve that hee which is our father will not deny us the things which wee ſhall aske of him, according to that ſaying of Chriſt; *What man is there of you, who if his ſonne ſhall aske bread of him, will give him a ſtone; and if he ſhall aske a fiſh, will give him a ſerpent*, Matth. 7. 9.

2. Another cauſe is, that we might underſtand (which hath beene already ſaid of us) that we ought not to draw neere unto God, but in the name of his naturall ſonne, Jeſus Chriſt. For in him alone we are adopted and made his children.

3. The

3. The third, when wee are commanded to call him Our father in common, rather than particularly & properly, My father, we be taught, that true charity and brotherly love towards our neighbours is required of us in prayer, forasmuch as we be all the children of the same father, and heires of one and the selfe same inheritance. Whosoever therefore make not their prayers to God in the name of Jesus Christ, or do carry privie hatred or enmity against their brethren, cannot pray to God with this forme of prayer.

Theoph. Why hath Christ added these words; *Which art in* heaven?

Matth. Not to signifie that his Majesty is shut up within heaven which indeede (seeing it is infinite the whole world is not able to containe: But

1 That he may be distinguished from

from our earthly fathers, and that withall we might understand how much better he is than they, and more able to helpe us, Therefore Christ said to his Disciples; *If yee therefore which are evill, can give good gifts to your children, how much more will your father that is in heaven give good things to them that aske them of him?* Matth. 7. 11.

2 Secondly, those words are added, that comming to God, we should lift up our minds above all earthly and transitory things, how beautifull or goodly soever.

3. Finally, that wee might earnestly & indeed acknowledge the incomprehensible greatnesse, the marvellous wisedome, and infinite power of him whom we pray unto: which verily do farre more clearely shine in the heavens, than in the earth, to the end we might worship him with the more reverence, & rest upon him

him with greater truſt and aſſurance.

The firſt Petition.

Hallowed be thy name.

Theoph. Let us come to the three petitions that reſpect the glory of God. Which is the firſt of them?

Matth. It is contained in theſe words; *Hallowed be thy name.*

Theoph. What is the meaning of it?

Matth. We deſire of God, that the knowledge of him may be ſpread abroad throughout the whole world, that ſo his name may be ſanctified, that is, that all men may give him his due honour. The expoſition of the firſt petition.

Theoph. Wherefore makeſt thou mention of the knowledge of God, which Chriſt mentioneth not in this petition?

Math. Becauſe God cannot be truly hallowed and worſhipped, except the knowledge of him goe before. For wee cannot worſhip nor praiſe him, of whom we be ignorant, and whoſe excellency and power are unknowne to us. Hence is that ſaying of the Prophet; *According to thy name (O God) ſo is thy praiſe unto the worlds end.*

Theoph. Is not this hallowing of the name of God, the ſame with that whereof thou ſpakeſt in the expoſition of the third commandement?

Math. The very ſame: and therefore the expoſition of that commandement, may be in ſtead of an expoſition to this petition, and ſhew how the name of God is to be hallowed.

The ſecond Petition.

Thy kingdome come.

Theoph.

Theoph. Let us passe over to the second petition.

Matth. It is this; *Thy kingdome come.* Now in it we desire of God, that by the knowledge of his Majesty being given unto men, he will cause all to be gathered into the Church. For in it he raigneth by the scepter of his word, and by the power of his spirit. Psal. 48. 10. The exposition of the second petition.

Theoph. That I may the more easily come to the true meaning of this petition, I doe first demand of thee wherfore that rule and dominion which God exerciseth over his Church, is called His kingdome: after I will aske thee, concerning the word *Come.*

Matth. That rule is called by the name of kingdome, for the likenesse it hath of earthly kingdomes. Of the kingdome of God.

Theoph. Wherein standeth that likenesse?

Matth. In foure heads or principall points, namely, becauſe in the Church there be

1 One King.

2 Subjects.

3 Lawes.

4 Governors: who, as in earthly kingdomes, have the charge to ſee to the keeping of thoſe Lawes. For, in the Church there is one king, namely, Jeſus Chriſt, who by his Father is appointed Lord over it, to rule and governe it; which is confirmed by the words of the Angell to *Mary*: *The Lord God will give vnto him the ſeate of his Father David, and he ſhall raigne over the houſe of* Jacob *for ever, and there ſhall be no end of his kingdome.* Therefore the kingdome of God and the kingdome of Chriſt, is one and the ſelfe ſame. The faithfull be the people of his kingdome, whom Chriſt hath redeemed with his death, and ſet free from

Luke 1.13.

from the tyranny of the devill, that hee might deliver them up to his own kingdome, to become his ſubjects. The lawes of it are the Word of God, wherein all things be commanded and declared, that appertaine either to the humble ſervice and obedience of that king, or to the concord of the citizens and ſubjects. The officers which are ſpecially occuppied about this kingdome, are the Miniſters of the word, or Paſtors: upon whom this charge is laid, that they preach the word and ſee to the keeping of thoſe lawes. Who alſo (as the Apoſtle ſpeaketh 2 *Cor.* 10. 6.) *have in readineſſe revenge againſt all diſobedience.*

Theoph. I have heard of the likeneſſe between the kingdome of God & the kingdome of men: now I deſire to underſtand wherein they differ.

Matth. 1. Firſt, all the things

in the kingdome of God are ſpirituall: namely, the king himſelfe, his glory, power, ſubjects, lawes, rewards, puniſhments of the rebels. Therefore Chriſt ſaid unto *Pilate*: *My kingdome is not of this world.*

2. Secondly, Chriſt requireth no ſuch thing of his ſubjects, as earthly kings are wont to aske: but contrariwiſe doth continually enrich them with his owne gifts, and ſpirituall riches.

3. Thirdly, he maketh them all partakers of his kingly dignity, which earthly kings cannot doe.

4. Fourthly, he doth not only command, as other kings doe, but giveth his owne Spirit, which putteth power into us, whereby wee are made able to yeeld our humble and dutifull obedience unto his commandements.

Finally, all their kingdomes be

be ſubject unto alteration and change, but this kingdome is invincible, and ſhall endure untill the laſt comming of Chriſt.

Such is the kingdome of God and of Chriſt, which indeed (as hath beene ſaid) is not to be referred but to that rule which he exerciſeth over his beloved children, and thoſe that be received into the Church.

Theoph. Who therefore hath the rule over the unbeleevers and wicked?

Matth. The divell: and for this cauſe, he is called the Prince of this world: yet notwithſtanding the Lord hath the chiefe rule & power, both over the unbeleevers, and over their captaine, which by his juſt judgement hath made them ſubjects to that unbeleeving tyrant: to the end they may be vexed & tormented of him according to their deſerts, foraſmuch as they have refu-

The kingdome of Sathan.

ſed to obey Chriſt, who is a moſt loving and mercifull king. Moreover, that kingdome of Sathan hath immortal hatred againſt the kingdome of Chriſt; the head (I ſay) of that kingdome, namely Sathan and his ſouldiers, whom he ſtirreth up to make outward warre againſt the kingdome of Chriſt, while he in the meane time aſſaulteth it within. For both of them labour and ſtrive with all their might, to ſpoile and ſacke the kingdom of Chriſt. But they doe in vaine: for, how much the more furiouſly they ſeeke to overthrow it, ſo much the more doe they helpe it forward: and at length pull upon themſelves utter ruine and deſtruction.

Theoph. We have beene long enough in the expoſition of the kingdome of God: let us goe forward to the other member. What meaneth that word;

Let

Let it come, or let it approach?

Matth. The office of a good king ſtandeth in two ſpeciall things;

How the kingdom of God commeth.

1. Firſt, to rule his ſubjects (that is to ſay, ſuch as are loyall and obedient) to keepe them in peace, defend, deale mercifully & lovingly with them, and to redeeme them if they be taken captives.

2. Secondly, to puniſh the rebels, and to deſtroy and throw downe the enemies of his kingdome. When therefore we deſire of God that his kingdome may come, we do as if we praied that he would increaſe the number of beleevers, enlarge his Church every day, more & more heape upon us his gifts, and ſettle it with right order: and contrariwiſe, that he would cut off all the enemies of it, overthrow their counſels, deſtroy their purpoſes, and that the defending of

the Church may be every day increaſed, till at length it come to the higheſt perfection. Howbeit, that ſhall not bee before the day of judgement: at which time all his enemies being overcome, he ſhall make them his footſtoole. *And then* (as the Apoſtle ſaith) *hee ſhall deliver vp the kingdome to God the Father*, 1 Cor. 15. 24. that is, hee ſhall raigne quietly without any rebellion and reſiſtance, and we ſhall live peaceably in him, being delivered from all feare and trouble of enemies.

The third Petition.

Thy will be done in earth, as it is in heaven.

Theoph. Let us come to the third petition, being the laſt of them that reſpect the glory of God.

Matth. It is this; *Thy will be done*

done in earth, as it is in heaven. Wherin indeed we do not ſimply deſire of God, that his will may be done, the fulfilling whereof there is verily nothing that can let: but that he will ſo guide us with his ſpirit, that wee may be ready to doe his will, revealed unto us in his word, & that with no leſſe deſire than the heavenly Angels doe. But concerning his ſecret wil; we deſire that if when it be done, any adverſities befall us, namely, loſſe of goods, hinderance, afflictions, whether they concerne the ſoule or the body, we may beare them all patiently, as ſent from his hand, and ſo obey his will, that ours may wholly & altogether give place unto it.

Theoph. Indeede he were happy, that after this manner ſhould conforme himſelfe to the will of God.

Matth. Yea ſurely, becauſe he might worthily glory in this, that

that God did nothing but that which he would, seeing that hee would no other thing, but that which were acceptable and pleasing to God. And assuredly there be many things that call us unto that. For if God our heavenly Father be wiser than we (which all men doe confesse) it is not to be doubted, but hee knoweth what we have neede of, better than our selves; and that therefore by good right, we ought to preferre his holy and good will before our owne, which is wicked and corrupt; yea rather often, like unto children, wee know not what we would have. For many times wee change our purposes, and forthwith or a little after, we disallow that, which a little before we very greatly allowed of. For this cause the Lord, without any respect of our will and intents, as a good father, sendeth those things, which hee knoweth

knoweth to be neceſſary, both for his owne glory, and for our profit and ſalvation: which indeed are to be received with a quiet and thankfull minde, as from his hand, unleſſe we meane to be miſerable for ever, which we ſhall never eſcape, ſo long as we cleave to our owne will. Of Chriſtian patience.

Theoph. I have long ſince laboured to performe this, but as yet I have not attained it: but eſpecially, I find by experience, that the uſe of this doctrine is moſt hard, when any great trouble commeth, whether it be of body or mind.

Matth. It is not onely hard, but verily cannot be generally brought to practiſe, eſpecially if reſpect be had of our owne fleſh, which marvellouſly pleaſeth it ſelfe in it owne will and affections, and ſeeketh for nothing elſe but delights and pleaſures. For this cauſe, in this place Chriſt teachet h

teacheth us to deſire it of his Father: but S. *James* aſſureth, that we ſhall receive it, ſo as we aske it in faith. Jam. 1. 5. *If any of you lacke wiſedome, let him aske it of God, which giveth it liberally unto all, and caſteth no man in the teeth, and it ſhall be given unto him. But let him aske in faith, not doubting.*

Theoph. In that place S. *James* ſpeaketh of wiſedome, but wee ſpeake of patience.

Matth. There is no doubt, but by the word wiſedome hee underſtandeth patience, whereunto he had exhorted the faithfull in the former verſe, in theſe words; *Let patience have her perfect worke, that you may be perfect and entire, ſo as nothing be wanting.*

But becauſe wee cannot doe it of our ſelves, here he ſheweth by what meanes wee have it from God; when hee ſaith; *If any*

any man lacke wiſedome, let him aske it of God, which giveth it to all liberally.

Theoph. But what is the cauſe that hee calleth patience by the name of wiſedome?

Matth. To the end we might underſtand, that a mans chiefe wiſedome ſtandeth herein, that in his adverſities and troubles, hee patiently ſubmit himſelfe to the will of God; but on the contrary ſide, that it is the extreameſt fooliſhneſſe and madneſſe, if any dare reſiſt and ſet himſelfe againſt it. For what good doth hee by it? Can hee change the will of God? No verily. Nay rather hee maketh his owne caſe worſe, as well with inward griefe that tormenteth him, as alſo becauſe he pulleth the wrath of God upon himſelfe. For by our ſtubbornneſſe he is compelled to lay more grievous puniſhments upon us. On the other

ſide,

ſide, by our patience, hee is moved unto pitty, ſo as hee turneth our afflictions into kindneſſe, and doing us good; even as good parents are wont, when they perceive that their children be brought into good order by their corrections.

Theoph. I ſee it is a thing profitable and neceſſary: howbeit, I think that the mediation of the things which thou declaredſt (when wee ſpake of afflictions) doe make not a little for this purpoſe.

Matth. Thou judgeſt rightly. For in that place we delivered many things which may worke exceeding great comfort in the hearts of the faithfull. Nevertheleſſe, I will adde unto them two other beſides, as an over-plus.

1. Firſt, when wee be overladen with afflictions, the evils which wee ſuffer, are not ſo much

much to be considered, as those which we have deserved, & yet notwithstanding be not laid upon us. Furthermore, we must thinke upon the good things which the Lord heapeth upon us, on the other side: and so indeed we shall finde, that God dealeth most mercifully, even in the midst of our afflictions, if they be examined according to the greatnesse of our sinnes.

2. Secondly, that we are not to looke upon them onely, who in outward shew be a little happier than we, and whom we see to be exempted from the troubles wherewith we are grieved; but upon infinite and innumerable others, which are farre greater miseries, than are those that wee suffer, whose sinnes notwithstanding are not so great as ours.

Theoph. I doe very much rejoyce that I have heard these two things:

things: for I will daily make uſe of them, as occaſion ſhall ſerve.

Matth. Thou ſpeakeſt wiſely, when thou addeſt the word *Daily*. For the Lord our maſter, that we ſhould not forget this doctrine ſo profitable, is wont oftentimes to beate it into our heads, by ſending of troubles wherein wee might practiſe it. And verily, we ought to be well acquainted with it, ſeeing we are ſo often exerciſed in it.

Theoph. But I for my part do finde it true by daily experience, that I am very little exerciſed in it. Nevertheleſſe I hope, that, by the grace of God, I ſhall profit better in it than heretofore I have done: eſpecially, ſeeing now I know the way how I may doe it, namely, to crave it of God by daily prayers, and continually to have in minde the things which thou haſt ſaid. But now, for-

forasmuch as I have heard the meaning of this third Petition, which is the laſt of thoſe that concerne the glory of God, let us goe forward to the reſt. But before I come to the three following, which concerne our owne good and ſalvation, I would have thee to declare the order of theſe petitions, and withall, how fitly they be joyned together.

The coherence and ſum of the three former petitions of the Lords prayer.

Matth. Theſe former agree together moſt excellently, for as much as they be of the ſame kinde. For, after that wee are made partakers of the knowledge of God, by the which wee are moved to enter into his kingdom, that is, into his Church, it is meete and convenient, that wee ſhould deſire to be informed and taught the obedience of his will, whereunto the Miniſtery of the Church calleth us daily.

Finally,

Finally, in these three petitions, we desire of God to give men such knowledge of his Majesty, as they may willingly submit themselves to his kingdome and rule, and from their hearts obey his pleasure; that so hee may be glorified of them, and in them.

The fourth Petition.

Give us this day our daily bread.

The summe of the last three petitions.

Theoph. We are come to the three last Petitions of the Lords Prayer, wherein we say those things are contained which concerne both our soule and body.

Matth. True: for the first of them comprehendeth the things that be necessary to the passing thorow or finishing of this life: but the other two, those that appertaine

pertaine to our ſalvation.

Theoph. Recite therefore the firſt.

Matth. Give us this day our daily bread.

Theoph. What is the meaning of it?

Matth. To the end wee may ſerve God according to our calling; in this petition we deſire of him, *to give us our daily bread*, that is, that every day he would miniſter unto us thoſe things that be neceſſary for this life: for all thoſe be comprehended under the name of *bread*, as being a thing moſt neceſſary. Howbeit, this is to be noted, that (while wee aske of God our daily bread) wee doe alſo deſire ſuch things as be requiſite and neceſſary that wee may eate it in peace and quietneſſe.

The expoſition of the fourth petition.

Therefore this petition generally containeth whatſoever can

be

be desired for our peaceable, calme, undistressed, and good estate in this world. Nevertheless, wee ought to depend and hang upon the pleasure of our heavenly Father. For hee will give us such things as he shall know to be for the furtherance of his owne glory, and our salvation. And hereupon it may be gathered, why hee would have us to aske bread onely: namely, that we might know, that bread ought to suffice us, if the Lord shall see it good, to give us no other thing to nourish us.

Theoph. There doe five principall points come into my minde, concerning this thy exposition of daily bread, whereof I will aske thee.

The first wherof is this, why wee pray to have *daily bread* given us? seeing wee are commanded to provide us, by our honest

honeſt labour, ſuch things as be neceſſary for this life.

Matth. Becauſe our labour ſhall be to no purpoſe, except the bleſſing of God be added unto it; even as the Pſalmiſt expreſly teacheth.

Theoph. Wherefore are wee commanded to crave that bread which we call *our*?

Matth. The word *our* was added for two cauſes. The firſt, that we might underſtand, that that bread is promiſed of God; and therefore by good right called *ours*: & hereby we might be aſſured, that it cannot be denied us. The other to the end wee might remember, that that bread is to be provided by lawfull meanes & wayes, and ſuch as be allowed of God; but not by theft or deceit. For otherwiſe, we eate not our own bread, but another mans; received, not from God, but from the Divell.

Theoph.

Theoph. The third point followeth: why are these words added; *This day*, and *Daily*?

Matth. That we might altogether and wholly depend upon the providence of God, so as we should not be carefull for things to come, as if we did distrust: but be content with those that are necessary for our present need with this hope, that the Lord will provide for the morrow.

Theoph. I come to the fourth point: How well agreeth it, that they which have plenty of things, & whose barns and storehouses be full, should aske their daily bread?

Matth. Because we must hold it for a certainty and truth, that bread of it selfe cannot nourish, except the blessing of God be added. For sometimes rich men are seene worne and pined away with leanesse. For this cause *Moses* saith, *Man liveth not by bread*

bread onely, but by every word that commeth out of the mouth of God. In which words the Prophet doth alſo ſignifie this, that the power of God doth not ſo cleave unto bread, that hee cannot nouriſh us without it, as oft as ſhall pleaſe him. Whereof hee gave the Iſraelites a ſingular proofe, whom hee led in the wilderneſſe by the ſpace of forty yeares without bread.

Theoph. The laſt point is behind. Why doth Chriſt command us to pray for bread in common, in theſe words: Give us our bread; rather than privatly, after this manner, Give me my bread?

Matth. To the end we might know, that we are to pray for it, not for our ſelves alone, but alſo for our neighbors, of whoſe profit & commodity, Chriſtian charity requireth, that we ſhould be no leſſe carefull than of our owne.

Moreover, by this manner of praying, we are more and more assured, that we shall obtaine the bread which we pray for; forasmuch as the whole Church doth not onely crave it with us, but also for us: even as we also doe crave the same both with it and for it. For wee are all the sonnes of one and the same Father, even as we are taught in the beginning of this prayer, while wee say in common; *Our Father.* For the same cause also, the two petitions following, be delivered in the same forme of words: namely, *Forgive us our trespasses*, and, *Lead us not into tentation*: And they containe all the things that appertaine to the heavenly life, even as this containeth those which be necessary for this present life.

Theoph. Wherefore are the things that concerne our salvation, contained in two petitions?

Matth.

Matth. Becauſe our ſalvation ſtandeth upon two parts: The firſt, that we be reconciled unto God; and this we deſire in the fift petition, which intreateth of the forgiveneſſe of our ſinnes. The other, that being reconciled unto him by the forgiveneſſe of ſinnes, we be kept in his love and obedience, ſo as we obey him, being mindfull of that infinite benefit which he hath beſtowed upon us.

The fift Petition.

Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

Theoph. The two laſt petitions doe remaine to be conſidered of us. Let us therefore come to the fifth. What is the meaning of it?

Matth. Becauſe wee be all

miſerable ſinners, by reaſon whereof the Lord is juſtly angry with us, yea rather, is ſo long angry, as our ſinnes ſhall be imputed and laid to our charge before him: in this petition wee pray, that for his infinite mercies ſake he will forgive them all; to the end, that for the time to come he may favour us, being at one with us, namely, by the forgiveneſſe of our ſinnes.

Theoph. But why doe we crave of God to forgive us our ſinnes, for the which Chriſt hath moſt fully ſatisfied: ſeeing there is no place for forgiveneſſe, where ſatisfaction is made?

Matth. If the ſatisfaction were of our ſelves, this were indeed true: but ſeeing it is by Chriſt, which is freely given us of his Father, forgiveneſſe agreeth neceſſarily with it: and verily it is as a man condemned in ſome ſumme of mony, were to

to be caſt into priſon, untill hee had payed the whole ſum, and yet were not able to doe it. Whom if the Prince meant to pleaſure without any hinderance of the Law, and ſhould freely give him that, wherein hee was to have beene fined, ſhould hee not have done as much, as if hee had forgiven the offence? Hee ſhould indeed. And this ſimilitude is moſt fit: Foraſmuch as in this petition, our ſinnes be called debts, to the end wee might underſtand, that by them weare no leſſe debtersunto God, than if a man were in great debt unto another, and yet had not wherewith to pay any thing at all. With this ſimilitude agreeth alſo that, that is written of S. *Paul, Putting out the hand writing that was againſt us, which was contrary unto us, hee even tooke it away, and faſtned it upon the croſſe*, Col. 2. 14. In which

words hee teacheth, that Chriſt hath moſt fully ſatisfied for our ſinnes.

Theoph. The more diligently I conſider the myſtery of our redemption, ſo much the more commeth to my remembrance the infinite marvellous wiſedom of God, which, by a way altogether wonderfull, hath knit or joyned together his perfect juſtice with his perfect mercy, and that aſwell to his own glory, as to our ſalvation and benefit.

Matth. True indeed. But if thou doe with a little more diligence marke that way, thou ſhalt finde three things which the reaſon of man could never have deviſed, and which out of Chriſt are found no where elſe, for the avoiding of the puniſhment due for our ſinnes: and they bee theſe: That wee ſhould our ſelves pay our debts unto God: or elſe ſeeke another, which is both

both able to pay them, and doe alſo acquit us of them: or that God himſelfe ſhould forgive us whatſoever we be indebted unto him.

Theoph. I would have you declare theſe things a little more largely.

Matth. Firſt therefore I will ſhew, that theſe three cannot any where be found, ſaving in Chriſt. And verily, whatſoever man can imagine, they ſhall never finde themſelves wherewith to ſatisfie God. *Who alſo* (as the Apoſtle ſaith) *hath ſhut all under ſin, that he might have mercy upon all*, Rom. 11.32.

Neither ſhall they finde any creature in heaven or in earth, ſufficient to doe this office. But if they fly unto God his mercy, to obtaine forgiveneſſe of their ſins, his perfect juſtice will bea let, which requireth to be fully ſatisfied.

Theoph. Let us now ſee, how God hath joyned theſe three things together in Chriſt, to reconcile his exceeding great mercy with his moſt perfect righteouſneſſe unto our ſalvation.

Matth. Being made one with Chriſt by faith, and therefore alſo partakers of that which is his, we our ſelves pay all our debts unto God, and that out of the riches of Chriſt; which are truly made ours. And by this meanes the perfect juſtice of God is fully ſatisfied, which indeede requireth this, that hee which oweth the debt ſhould pay it. Nevertheleſſe another hath paid it for us, namely Chriſt, who alone hath drunke of the cup of his wrath, and (as the Apoſtle ſaith) *hath borne our ſinnes in his body upon the tree.* 1 Pet. 2. 24. And therein moſt manifeſtly appeareth the great mercy of God; that gave his

his moſt dearely beloved Sonne, for us his enemies, unto a moſt ſhamefull death.

Finally, becauſe hee that hath ſatisfied the heavenly Father for us, is his dearely beloved Sonne, and everlaſting God with the Father, freely given unto us; the continuall forgiveneſſe of ſinne (as hath beene ſaid) is joyned with his ſatisfaction, and that doth eſpecially make ſtedfaſt and ſure his immeaſurable mercy.

Theoph. Verily, a notable diſcourſe, and very full of comfort. Let us now returne to the expoſition of our petition: Why is this clauſe added in the end, *As we forgive them that treſpaſſe againſt us?*

Matth. That is, according to the promiſe made us of the forgiveneſſe of our ſinnes, upon this condition, that we forgive them that hurt us. And Chriſt

would have it expreſly mentioned, becauſe hee knew how hardly wee forgive others their treſpaſſes. Therefore in this clauſe he calleth us to remember that wee ſhall not obtaine forgiveneſſe of our ſinnes at the hands of God, except wee alſo forgive our neighbors their offences. Hereupon is that threatning of God by the Prophet againſt the Iſraelites; *When you ſhall ſtretch out your hands, I will hide mine eyes from you, although you make many prayers I will not heare you; for your hands are full of bloud*, Eſa. 1. 15.

Theoph. Therefore this manner of ſpeech doth not note an equallity; as if God forgave us ſo much onely as we ſhall forgive.

Matth. No not ſo. For, our forgiveneſſe, even as wee our ſelves be imperfect, is alwayes imperfect, and ſavoureth of the uncleanneſſe of our fleſh: wherupon

upon it commeth to paſſe, that even in them that are moſt regenerated, notwithſtanding they doe unfainedly forgive as God requireth, and deſire no revenge, yea rather be ready to doe good unto ſuch as have hurt them, and doe daily pray for them: yet there remaineth ſome bitterneſſe ſo as we doe not embrace them with that affection of heart, which we would have embraced them with, if wee had alwayes beene well pleaſed with them: which if God ſhould doe wee were in very ill caſe.

Therefore this is the meaning of this petition; O Lord, according to thy promiſe forgive us our ſinnes fully and perfectly, as a moſt perfect God: ſeeing that we, being moſt imperfect men, according to thy commandement have forgiven them that have hurt us.

Theoph. In what place are this com-

commandement and promiſe?

Matth. They be preſently added by Chriſt after this praier in theſe words; *If you forgive men their offences, your heavenly Father will alſo forgive you: But if you ſhall not forgive men their offences, neither will your father forgive you your offences*, Matth. 6. 14.

Theoph. I grant it is very right, that we ſhould doe thoſe things to our neighbours, which wee deſire to be done to our ſelves; and ſo that God doth moſt worthily deny them forgiveneſſe, that will not forgive their neighbours.

Matth. True: eſpecially ſeeing our ſinnes againſt God, wherof we crave pardon, are far more grievous, and farre more in number than are they which our neighbours can ever commit againſt us. And this doth Chriſt plainely teach in an excellent parable

parable, when he saith, Math. 18. 23. &c. *The Kingdom of heaven is like unto a King which would demand an account of his servants: & when he began to reckon, there was one brought unto him which ought ten thousand talents. And when he was not able to pay it, his Lord commanded him to be sold, and his wife and children, and all that he had, and the debt to be paied. The servant therefore fell downe and besought him saying; Master appease thine anger toward mee, and I wil pay thee all. Then that servants master had compassion upon him, & loosed him, and forgave him the debt: but when the servant was departed, hee found one of his fellowes that ought him an hundred pence, and he layd hands upon him, and tooke him by the throat, saying: Pay mee that thou owest. Then his fellow fell downe at his feete, and besought him, saying, Appease thine anger toward me,*

and

and I will pay thee all: yet he would not, but went and caſt him into priſon, till he ſhould pay the debt. And when his other fellowes ſaw what was done, they were very ſorry, and came and declared unto their Maſter all that was don. Then his Maſter called him, and ſaid unto him: O evill ſervant, I forgave thee all that debt, becauſe thou praiedſt mee: oughteſt thou not alſo to have had pity upon thy fellow, even as I had pitty on thee? So his Maſter was wroth, and delivered him unto the Jailers, till he ſhould pay all that was due unto him. So likewiſe (ſaith Chriſt) ſhall mine heavenly Father doe unto you, except ye forgive from your hearts each one to his brother their treſpaſſes.

The ſixth Petition.

And leade us not into temptation, but deliver us from evill.

Theoph.

Theoph. The laſt petition is behind.

The expoſition of the laſt petition.

Matth. Having obtained forgiveneſſe of ſinnes, we deſire of the Lord to be preſent with us, that we fall not again into them, when wee ſay, *Leade us not into temptation, but deliver us from evill.* For, this we pray, that he will not give us over unto the power of the divell, to be overcome of him in temptation, as we have deſerved; but contrariwiſe, that he would ſtrengthen us againſt the aſſaults and deadly ſubtilties of ſo great an enemy, that ſo daily more and more we may endeavour to amend our lives and obey him.

Theoph. When therefore God leadeth men into temptation, doth hee not ſtirre them up to evill?

Matth. Not ſo. For that is altogether unworthy of his Majeſty, & is cõtrary to his divine nature.

For

For this cauſe S. *James* ſaith; *Let no man when hee is tempted, ſay hee is tempted of God. For God cannot be tempted with evill, neyther doth hee tempt any man. But every one is tempted, while he is drawne aſide & ſnared of his own Concupiſcence*, Jam. 1. 13. 14.

Therefore as God in mercy defendeth the faithfull, and ſuffereth them not be deceived or maſtered of the Divell, ſo as to bee overcome of ſinne: ſo on the contrary ſide, ſuch as hee meaneth to puniſh, hee delivereth over to the Divell as to a tormentor, to be overcome and vanquiſhed of him in temptation. In which ſenſe the Apoſtle ſaith, that they which glorifie not God, are given up to the luſts of their own hearts. Which nevertheleſſe hee doth without any allowance of ſin, as hath been ſaid in his place.

Rom. 1. 24.

Theoph. So farre as I ſee, God puniſheth

puniſheth ſinnes with ſinnes.

Matth. Yea verily: but by a way divers from that whereof I ſpake, when we entreated of afflictions: in which place we ſaid, that God ſometimes ſtirreth up one, who committeth that ſin againſt us, which wee our ſelves had committed againſt another: an example wherof wee have in *David*. Hee had defiled the wife of *Uriah*: the Lord raiſed up his ſon *Abſolon*, to defile his fathers concubines. But of all the temptations which are ſent of God, that is the moſt grievous, when God delivereth men up to the Divell to be overcome of him in temptation. For then hee giveth them over into a reprobate ſenſe, that when they have heaped ſins upon ſins, they may at length run headlong into eternal deſtructiō, except the Lord (which ſometimes he doth) by his mighy hand ſtay the courſe of that downefall.

Theoph.

Theoph. What meaneth the concluſion added to this prayer? *For thine is the kingdome, the power and glory, for ever and ever. Amen.*

The expoſition of the concluſion.

Matth. It containeth the cauſe for which wee crave all the former things, namely, for that they concerne his kingdome, power, and glory. For, by the firſt three, his kingdome is made manifeſt: and by the laſt three, his power is exerciſed; whereupon followeth the increaſe of his glory. Therefore this concluſion is added, that we may with more boldneſſe come unto God, and crave of him the things wee have ſpoken of, who onely is able to give them to us: and that with greater aſſurance we might beleeve that we ſhall obtaine them; foraſmuch as while hee beſtoweth them upon us, hee declareth himſelfe to be a moſt mighty King, whereupon

on enſueth his owne glorifying.

Theoph. I cannot ſufficiently marvell at this abridgment or breviary of prayer; alſo the two former, namely, of faith and the law; ſeeing that in ſo few words, and in ſo exact order, they containe ſuch hard things, and ſo excellent doctrine.

Matth. Thou doſt indeed not without cauſe marvell at them. For in them ſhineth the wonderfull wiſedome of God, and they do very well agree together among themſelves, in that order wherein wee have propounded them. For faith teacheth us all things that are to be beleeved unto our ſalvation: and I ſet it in the firſt place, as it were the foundation of the reſt. But the law concerning all things that be required to the yeelding of obedience unto God, followeth in moſt excellent order, as the fruite and witneſſe of faith. Finally, in the

Faith.

The Law.

the laſt place cõmeth prayer, becauſe of our ſelves we can neither beleeve, nor doe any thing that is pleaſing unto God; by the which wee be taught by what meanes we may obtain both at his hands. And in theſe is contained the ſum of all Chriſtian doctrine.

Theoph. Before I goe to any other thing, I will propound two queſtions concerning the doctrine of prayer.

1. Firſt, prayer ſeemeth to be unprofitable, ſeeing we can by it obtaine nothing at the hands of God, beſides that which he hath already determined in his unchangeable providence to give us: neither doth he ceaſe to give it, although we pray not.

2. Secondly, it ſeemeth ſuperfluous, that we ſhould pray unto God, to ſhew him what things wee have neede of, foraſmuch as hee knoweth them better than our ſelves. Now it is thy part

part to anſwer to the former, which concerneth the providence of God.

Whether the providence of God ſhould keepe us from praier.

Matth. They be much deceived who for this cauſe abſtaine from prayer. For the providence of God taketh not away ſecond cauſes, ſuch as payer is; yea rather it doth ſtabliſh and ſtrengthen them: for God uſeth them as inſtruments for the performance of that, which he hath appointed before. But I remember a ſtory, which if I be not deceived, will bring light unto this queſtion. A certaine Noble man, well furniſhed with horſes and armour, went to warre; and it fell out that he tooke his journey by the houſe of a very faithfull Paſtour of the Church, knowne to him long before. This man very earneſtly admoniſhed him to bee diligent in prayer, by the which he might move the Lord to proſper his enterpriſes.

He

He ſtraightway reaſoneth concerning the providence of God, as if hee ſhould have ſaid, that God had already determined of all things that ſhould come to paſſe: and therefore that his decree could not be changed by his prayers. That good Miniſter anſwered, I would therefore adviſe thee to ſend away thy horſes and thy armour, as things unprofitable, foraſmuch as the iſſue of warre dependeth upon the providence of God, ſo as no other thing can come to paſſe, beſides that which hee hath determined. The ſouldier anſwered, that ſuch as went to warre could not without raſhneſſe lay aſide their armour, becauſe they were inſtruments by the which God is wont to give the victory, to ſuch as it ſeemed good unto him. The ſame alſo might I ſay of prayer (ſaith the Miniſter) by the which the Lord uſeth to give

give us the things that be neceſſary, as well for the uſe of this life, as for everlaſting ſalvation; and therefore that it was no leſſe raſhneſſe, to neglect it under the pretence of Gods providence, eſpecially, ſeeing it is in ſo many places commended of God, with innumerable promiſes made unto them that doe often exerciſe themſelves in it: and the Sonne of God himſelfe hath given us an example thereof, who alſo doth command that wee ſhould pray without ceaſing. By the which anſwer, that Noble man was not a little edified.

Theoph. I may confeſſe the ſame of my ſelfe. Furthermore, I doe acknowledge, that hitherto I did never know the anſwer to this queſtion ſo cleerely, as I have underſtood it by this compariſon of armor, which indeed I thinke moſt fit to bring light unto this doubt. And verily in the meane

meane time it doth not a little agree unto prayer. For prayer is unto us instead of spiritual weapons, by the which wee may fight against and overcome our spirituall enemies, the divel, the flesh, and sinne. Hitherto is referred the saying of S. *Paul, I beseech you brethren for our Lord Jesus Christs sake, and the love of the Spirit, that yee would strive with me by your prayers to God for me.* Moreover, this reason ought to take place in all the affaires of men: the event and issue whereof, notwithstanding it depend & hang upon Gods providence, yet are not meanes to be neglected, which the Lord ministreth unto us to doe them by: otherwise God is tempted and despised.

Rom. 15. 30.

Theoph. Let us come to the other question: what need we to crave of God by prayer things necessary, seeing that hee knoweth them far better than we our selves?

Matth.

Matth. Although he doe, yet his will is that we ſhould obtaine them by daily prayers.

That it is neceſſary to pray to God, although he know better than our ſelves, what is expedient for us.

1. Firſt, that we may be kept in ſome feare and reverence by this outward adoration and worſhip, by the which alſo hee meaneth to exerciſe us continually in thankefullneſſe, that we may ſo much the more acknowledge him to be the fountaine of all good things.

2. Secondly, he doth ſo much the more ſhew his love towards us, when hee doth ſo farre abaſe himſelfe, that hee vouchſafeth to heare our complaints one after another ſeverally, that hee may provide for them, ſo much as he ſhall know to be convenient. And by this meanes he enflameth us to the love of himſelfe, and cauſeth us to put all our hope and confidence in him.

3. Thirdly, by that familiar communing or talking with him

he meaneth to make us well acquainted with his excellent Majesty, that we may be bold to flie to him the more freely in all our necessities, as unto our most mercifull Father.

4. Last of all, he doth this, that we may more and more confesse, that whatsoever good thing we have, commeth from him alone, that wee should give him thanks, and use it to his glory. For if he give us good things unasked, we should easily beleeve, either that they were from our selves, or else that they came to us by chance.

Theoph. While thou shewest mee the cause why the Lord would have us to obtaine by prayer, the things that he hath determined to give us, thou hast with the same labour declared the excellency & worthinesse of it. For I perceive, that by it, almost the whole first table

table of the law is fulfilled.

Matth. Thou judgeſt right. For by it, God is acknowledged with the minde, worſhipped with the body, and ſanctified and hallowed with the mouth.

Therefore alſo he requireth prayer of us, as his ſpeciall worſhip: and among all the good things that he beſtoweth upon us, it is the greateſt, forasmuch as by it we may have acceſſe to his Majeſty, ſo often as we pleaſe. For that good heavenly Father ſuffereth us to come to him familiarly, and to lay open our wants to him, even as we might doe with ſome familiar friend of ours. Moreover, as the lawfull uſe of prayer is very acceptable to God, and moſt profitable for our ſelves; ſo on the contrary ſide, there is nothing more diſpleaſing unto God, and that doth more provoke his wrath, than the abuſe of it.

Theoph. What is that abuſe?

Matth. It may be referred to ſix heads.

What corruption Satan hath brought into prayer.

1. Firſt, when we make our prayers to any others, or unto himſelfe in any other name, but in the name of Chriſt: and in this idolaters doe offend that fly to Angels, or to the Saints received into heaven.

2. Secondly, when the power of God is tied to ſome certaine prayers: which ſuperſtitious perſons doe, that number their prayers, who alſo have certaine ſet formes of prayer, which they thinke unlawfull to exceed.

3. Thirdly, when God is prayed to, only with the mouth, the heart in the meane time being very farre off: by the which ſinne, the Majeſty of God is indeede ſhamefully deſpiſed. But therein they are eſpecially deceived, that pray in a ſtrange tongue which they underſtand

derſtand not. For it is impoſſible that our minde ſhould attend upon the things wee underſtand not.

4. Fourthly, when any prayeth unto God with a vaine opinion of his owne righteouſneſſe, ſo as he be no whit touched with the true ſenſe and feeling of his owne miſerie. And therein hypocrites, and juſtitiaries doe offend; of which number that proud Phariſee was, who in praying, gave thankes to God, that hee was not like to other men.

5. Fiftly, when any impenitent perſon, that indeavoureth not to amend his life, prayeth: and this is the moſt common fault of prayer, and uſuall alſo with them, which otherwiſe bragge of the profeſſion of the Goſpell. Who notwithſtanding they avoid the foure former faults, yet are not free from this

prophaning of the name of God, but do muſt of all fall into the contempt of it.

Theoph. How?

Matth. Doſt thou aske? Is not this to contemne his Majeſty, when they pray to God that his name may be hallowed, which they do defile through their blaſphemies and curſed oathes?

That his kingdome may come, when they make a ſcorne of the Miniſtery of the Church?

That his will may be done, which they doe every day ſet themſelves againſt? and which more is, be in a great fume, if any thing fall out contrary to their owne will?

Crave daily bread, which they get by unlawfull meanes?

That hee will forgive them their ſinnes, as they forgive their neighbours; and in the meane time purſue them with deadly hatred, and have done them

them wrong, and worke them all evils and miſchiefe?

That he will not leade them into temptation; but in the meane while purpoſely ſeeke vanities and allurements of the world, whereinto they may be led?

Theoph. But it may be objected, that none but meere profane perſons, doe the things that be againſt this prayer.

Matth. I grant. But if a man doe againſt it in one onely point, he doth no leſſe mocke God: for that cannot ſpring from any where elſe, ſave from the contempt of his moſt holy Majeſty, ſo as hee doth it wittingly and willingly.

Therefore Saint *James* ſaith; *whoſoever keepeth the whole Law, and yet faileth in one point, is guilty of all*, Jam. 2. 10. For even as if one of the vitall parts, wherein the life is in a mans body, be hurt,

it bringeth death unto a man, although all the other be well: so falleth hee into destruction, that applieth himselfe to some good works, and abstaineth from many sinnes, nevertheless, in the meane time, continues in some one sinne, and flattereth himselfe in it, and repenteth not.

Theoph. But thou understandest not this, of the sinnes which we oftentimes commit, through the infirmity of our flesh.

Matth. These things be understood, neither of other, nor of these sinnes; so as there be repentance, and a desire to amend: for then God of his mercy doth pardon and forgive them all in Christ Jesus.

Theoph. The sixth and last fault in praier is behind.

Matth. When a man prayeth without faith, that is, without assurance of being heard: and it is as it were the effect, and that which

which hangeth upon the former five. Nevertheleſſe, this is a moſt grievous ſinne: for that diſtruſt muſt needs ariſe from this, that we beleeve that God either cannot, or will not performe the thing we pray for; or elſe that he heareth not our prayers: which verily cannot come into the minde of any man, but he denieth either his power, or his goodneſſe, or his Godhead.

For this cauſe S. *James* ſaith, *that every one ſhould pray with faith, and waver not: for hee that wavereth is like a wave of the Sea, toſt of the winde, and carried away; neyther let that man thinke, that hee ſhall obtaine any thing of God*, Jam. 1.6. Chriſt alſo ſaith; *Whatſoever you ſhal aske in praier, if you beleeve, you ſhall alſo receive it*, Matth. 21.22.

Theoph. But why doeſt thou call this fault the effect of the former?

Matth. Becauſe faith cannot ſtand with idolatry, nor with ſuperſtition, nor with prophaneſſe nor with hypocriſie, but eſpecially, if there be an evill conſcience: for even the faithful themſelves, finde it true by experience in thẽſelves that they cannot aſſure themſelves that God is merciful to them to heare their praiers, if through infirmity they fall into any ſin, till they be reconciled to him by true repentance. Therefore faith is as it were the ſoule of true prayer: for it comprehendeth all the conditions of it.

Moreover, as by it God is glorified, ſo alſo it is alwayes heard of him. But contrariwiſe, as the fained is deſpiſed, ſo he not onely never heareth it, but doth alſo contemne it, and moſt grievouſly revengeth the makers of it, as thoſe of whom his moſt holy name is prophaned.

Theoph. This morning thy diſcourſe

courſe of good workes did not a little delight me: but this our diſputation of prayer hath very greatly edified and comforted me. And by it in ſumme I have learned theſe things:

1. How we ought to pray: namely, that our prayers be directed unto God from the heart: but yet ſo, that wee be touched with the right feeling of our owne poverty and miſery, and with true repentance of our ſins.

2. Secondly, what is to be asked at the hands of God, namely, the things that concerne his glory, and our owne ſalvation and profit.

3. Finally, by what meanes we ſhall obtaine them, even if they be asked of us with faith in the name of our Lord Jeſus Chriſt. But I beſeech God our heavenly Father, that the prayers that ſhall be made of us, may be free from all thoſe evill conditi-

ons

ons which thou haſt reckoned up: that he himſelfe may be ſo much the more glorified by them, and we daily have experience of the effect of them: ſo as

He may comfort us in our adverſities,

Helpe our neceſſities,

Succour our infirmities,

Bring helpe to our weakneſſe,

And ſtrengthen us in his love and feare,

And finally, confirme us in the hope of everlaſting life, through Jeſus Chriſt his Sonne, our moſt beloved Lord.

Matth. So be it.

Now at length we have declared the chiefe points of Chriſtian religion: and I hope by the grace of God, that they which are behind ſhall be handled to morrow. In the meane time, God give you good night.

Theoph. And you alſo.

The end of the ſecond Booke.

OF

OF CHRISTIAN RELIGION:

Intreating of the outward meanes, by the which God bringeth us to Salvation.

THE THIRD BOOK.

CHAP. I.

Of the Miniſtery of the word: by the which the holy Ghoſt begetteth faith in our hearts, kepeth and increaſeth it.

THEOPHILUS.

GOD ſave you moſt dearely beloved and reverend brother.

Matth. God ſave you alſo moſt loving *Theophilus*.

Theoph. Shall it not be troubleſome

bleſome to thee for us to returne to the diſputation which wee brake off, and to aſſay to bring it to an end?

Matth. Nay rather (*Theophilus*) it ſhall be a moſt pleaſant thing unto me. Nevertheleſſe, before we come to the matter, I pray God, that as hitherto hee hath beene with us, hee will alſo be with us hereafter to the end.

Theoph. So be it. I will in few words repeate our former diſcourſe, that the things which have bin handled already, may be joyned with thoſe that follow.

A briefe rehearſall of the former bookes.

1. Firſt, hitherto hath beene handled the chiefe grounds of of our ſalvation, namely, the perfect juſtice of God, and the deadly ſickneſſe of mans ſinne.

2 Secondly, the moſt perfect remedy of it, even Jeſus Chriſt.

3. Furthermore, the applying of this remedy unto us by faith, by the which we recover ſpirituall health,

health, that is, wee are juſtified before God, and there-through made partakers of eternall life.

4. And laſt of all, faith, which is wrought in our hearts by the holy Ghoſt that regenerateth us, together with repentance, from whence good works doe flow; which indeed be teſtimonies of our faith; but eſpecially prayer. Therefore this one thing remaineth, that wee underſtand by what meanes the holy Ghoſt doth regenerate or renew us. The ſumme of the third booke.

Matth. S. *Peter* affirmeth, *that we are begotten againe, not of corruptible ſeede, but of incorruptible; by the Word of the living God.* And therefore we doe by good right ſay, That by it the holy Ghoſt begetteth in us both faith and repentance. 1 Pet. 1.

Theoph. When hath the word of God that force?

Matth. When it is preached of

of ſuch as have a lawfull calling thereto. For S. *Paul* ſaith, *How ſhall they beleeve in him of whom they have not heard?* Rom. 10. 13. How therefore without preaching? *But how ſhall they preach, except they be ſent?* Out of which words he addeth this concluſion; *Therefore faith is by hearing, and hearing by the word of God.*

Rom. 10. 17.

Theoph. There be therefore divers degrees or ſteps of our ſalvation. For it is plaine, by that which hath beene ſaid, that wee cannot obtaine it,

1. Unleſſe we be reconciled to God.

2. But we cannot be reconciled to God without Chriſt.

3. Chriſt without faith wee can never have. Loe here three degrees, and now thou addeſt the fourth.

4. That we cānot have faith without the preaching of the Word.

Matth. So it is. Whoſoever therefore

therefore deſpiſeth the preaching of the Word of God (which is in reſpect of us the firſt ſtep of our ſalvation) do deſpiſe & contemne their own ſalvatiõ. For the Apoſtle ſaith; *After that the world in the wiſdom of God knew not God by his wiſedome* that is, by the frame & workemanſhip of this world, by the which God maketh manifeſt his exceeding power & wiſdome) *it pleaſed God by fooliſh preaching to ſave beleevers*.

Of the Word preached and received by faith.

1 Cor. 1. 21.

Theoph. Why calleth he preaching fooliſh, which in the former verſe hee had ſo highly extolled?

Matth. He doth that according to the opinion of men, of whom for the moſt part it is deſpiſed, no otherwiſe than if it were fooliſhneſſe: notwithſtanding he teacheth, that with God it is the greateſt wiſedome, unto thoſe of whom it is received and entertained with due reverence.

Which

Which Chriſt confirmeth, when he ſaith; *The kingdom of heaven is like a treaſure hidden in the field, which when a man found he hid it, and for joy of it, he goeth away, and ſelleth all that he hath, and buyeth that field.*

Theoph. But in thoſe parables, Chriſt intreateth not of the preaching of the word: but of the kingdome of heaven, which indeed he ſaith is like unto ſundry things.

Matth. It is not be doubted, but that by the name of the kingdom of heaven, he doth underſtand the preaching of the word: and this is eaſily gathered even out of the former parables, wherin he ſpeaketh of the ſeed; for in them, by the interpretation of Chriſt himſelfe, the preaching of the word is meant.

Theoph. Why is the preaching of the Word called of Chriſt by the name of the kingdom of heaven?

Matth.

Matth. To the end he might shew, that it is as it were a key, by the which the gate of the kingdome of heaven is opened unto us. Which thing in another place he confirmeth, when hee calleth the ministery of the word, the keies of the kingdom of heaven. Mat. 16. 19.

Theoph. Now I desire to heare of thee what Christ meaneth by those parables of the treasure hidden in the field, and of that precious pearle, for the purchasing whereof, he counselleth us to sell all that we have.

Matth. This is his minde; That the ministery of the word farre excelleth all earthly riches, and that therefore it is to be preferred before all our goods: yea rather that they ought to be forsaken, than to suffer our selves to be deprived of it.

A most profitable admonition to such as hear the preaching of the word.

But, in hearing the word, wee must diligently take heed of two extremities, wherinto Sathan laboureth

boureth all hee can to bring us, ſo that he may take from us the fruit which wee are to reape of the preaching of the word. The one is the contempt of him that preacheth the word. The other, when we attribute or give unto him more than is right.

Theoph. What diſcommodity have we by the former of the two extremities?

Matth. That we have no fruit of his preaching, whoſe perſon we deſpiſe. For the contempt of the doctrine doth neceſſarily follow the contempt of his perſon. For this cauſe S. *Paul*, meaning to commend Paſtors in reſpect of the excellency of their office, applieth unto them this ſaying of *Eſay*; *How beautifull are the feet of them that preach peace, & bring tidings of good things!*

Eſay 52.7. Rom.10.15.

Theoph. What diſcommodity ariſeth of the other extremity?

Mat. When too much is aſcribed

ded to the perſon of him which preacheth the word, it followeth, that the force of preaching is attributed unto his perſon. And therefore, when that is yeelded to men that is due unto God, men ſpoile themſelves of the fruit of the Miniſtery. And this is that wherein in former times the Corinthians offended, when one ſaid, *I am* Pauls; *I am* Apollo's; *I am of* Cephas; *and I am* Chriſts: 1. *Cor.* 1. 12. Which miſchiefe, that the Apoſtle might remedy, he beateth downe the perſons of the Miniſters in theſe words; *Who then is* Paul, *and who is* Apollos, *but the Miniſters by whom you have beleeved? I have planted,* Apollos *hath watered, but God hath given the increaſe. Therefore* (ſaith he) *neither is he that planteth any thing, neither he that watreth, but God that giveth the increaſe.* For this cauſe the ſame Apoſtle ſaith, *God hath put the treaſure*

1 Cor. 3. 5.

1 Cor. 3. 7.

treaſure of preaching in earthen veſſels, that the excellency of that power might be of God, and not of us. That is to ſay, God for the moſt part ſendeth Miniſters of abject and baſe condition, that their excellency ſhould not darken the power which hee ſheweth by their miniſtery.

Theoph. Now I ſee the inconveniences whereunto thoſe two extremities doe carry us. Which that wee may avoide, the meane muſt be held and kept, namely, that we honour the Miniſters for their office committed unto them, and their preaching in reſpect of God, whoſe power is manifeſted by it.

Matth. Thou judgeſt rightly. For we muſt doe as if a king ſhould ſend us ſome gift by the meaneſt of his ſervants. For wee would intertaine him honourably, in conſideration of the gift brought by him: but the gift it ſelfe

ſelfe wee would receive for the kings ſake that ſent it.

Theoph. Let us goe forward. I deſire that thou wouldſt ſhew, what is the uſe of Preaching, after that the holy Ghoſt by it hath wrought in us faith and repentance.

Matth. That both may be preſerved in us, yea rather increaſed. For as a young child after he is borne, ſtandeth in neede of nouriſhment, that life may both be preſerved and increaſed: ſo he that is begotten a new by the ſeede of the word of God, muſt be fed by the ſame, that he may get ſtrength and ſpirituall increaſe, *till*, ſaith the Apoſtle, *we come to a perfect man, and to the meaſure of the age of the fulneſſe of Chriſt*, Eph. 4. 16. that is, till we come to perfection it ſelf; wherto indeed wee ſhall never come, ſo long as we live in this world.

What the uſe of preaching is, after we have faith and repentance.

Theoph. Is not the reading of the

the word of God ſufficient for theſe things, although there be no preaching?

Matth. No, not ſo: even as the uſe of meats is not ſufficient to the nouriſhment of mans body except they be dreſſed and prepared. For which cauſe verily, God, when he would threaten an extreame puniſhment to his people, ſaith: *Behold the dayes come, that I will ſend a famine into the land, not a famine of bread, nor a thirſt of water, but of hearing the word of God*, Amos 8.12.

By the which words he meaneth, that we cannot be ſpiritually fed without preaching. Yet nevertheleſſe, the often reading of the word of God, bringeth no little helpe to the preaching of it. For otherwiſe it ſhould never have beene ſo diligently commended of God.

Whereby it appeareth, that the holy Ghoſt, after he hath by the un-

uncorrupt ſeede of the word of God, wrought in us faith and repentance, confirmeth, and as it were nouriſheth them, both by the preaching and reading of the ſame word, and by the uſe of the Sacraments, ordained of God for the ratifying and ſealing of it.

Theoph. Wee will therefore ſpeake of the Sacraments, when we ſhall have handled two queſtions appertaining to the preaching of the word.

Of the calling of the Miniſters of the word.

1. The firſt is, concerning the calling of the Paſtors to whom this preaching is committed.

2. The other is of the word that they are to preach. I will therefore begin with the firſt. For what cauſe ſaidſt thou, that the Paſtors ought to be lawfully called to preach that word?

Matth. The cauſe is moſt evident. For even as in a kingdome

well ordered, there is no man which ought or may exerciſe any publike office but by the commandement of the King: ſo none ought or can be accounted a true Paſtor in the Church of God to preach his word, except hee be by him called with a lawfull calling. For how can wee beleeve that God ratifieth that which a mortall man doth with us, unleſſe it be firſt certainely knowne that hee hath his commiſſion from him.

Theoph. What is that lawfull vocation or calling?

Vocation of miniſters two fold.

Matth. It is two-fold.

The one extraordinary.

The other ordinary.

Theoph. What is the extraordinary calling?

Matth. When any is called immediately of God: ſuch as was the calling of the Apoſtles.

Theoph. What is the meaning of the word Apoſtle?

Matth.

Matth. It is a Greeke word, which ſignifieth ſent: and they were called by that name, to declare their office; namely, becauſe they were ſent of God by Chriſt, to preach the Goſpell throughout the whole world. Therefore Chriſt ſaid unto them; *As my Father ſent me, ſo doe I ſend you*, Joh. 10.21. Extraordinary calling.

Theoph. Why calleſt thou that calling extraordinary?

Matth. Becauſe God uſeth it extraordinarily, and that onely for a time, namely, when the Churches are not yet ſetled and eſtabliſhed: as in the time of Chriſt, when the Goſpell was ſcarce knowne to any mortall man.

Theoph. This therefore thou meaneſt: After the Churches be planted and ſetled, that the ordinary calling ſhould ſucceede the extraordinary, to the end it may have place in them.

Matth. Yea verily.

Theoph. Let us now therefore intreate of that ordinary calling: and firſt ſhew what it is.

Matth. It is two fold:

Ordinary calling.

1. Inward, and 2. Outward.

Theoph. What is the inward calling?

Matth. That holy deſire which any hath in the Miniſtery of the Church, to ſerve the glory of God; wherewith he is moved to prepare himſelfe to the faithfull execution of that office, when he ſhall be called therunto with the outward calling.

Theoph. What is that outward calling?

Matth. The lawfull choyce of a viſible Church, met together in the name of Chriſt. For he hath promiſed, if but two or three be gathered together in his name, to be preſent in the middeſt of them. After this maner were the Paſtors of the primitive

primitive Church called to the miniſtery: and this is the true doore of Chriſts ſheepfold, whereof mention is made in S. *John*, in theſe words: *Verily, verily, I ſay unto you, hee that entreth not in by the doore into the fold of the ſheepe, but climeth up another way, is a theefe and a robber*, Joh. 10. 1.

Theoph. How many things be required, that the choice of the Church may be lawfull?

Three things required in the lawfull calling of a Miniſter.

Matth. Three: Firſt, that there be a ſearch and triall both of the converſation, and alſo of the learning of him that is to be choſen. And this indeed is neceſſarily required in a miniſter, as S. *Paul* expreſly warneth, a *Biſhop muſt be faultleſſe as Gods Steward: not frowardly pleaſing himſelfe, not angry, nor given to wine, no ſtriker, nor covetous of filthy gaine, but given to hoſpitality, a lover of thoſe that are good,*

temperate, juſt, holy, ſober, holding faſt that faithfull word which ſerveth to doctrine, that he may alſo be able to exhort with wholeſome doctrin, & to convince the gainſaiers.

Tit. 1.7. &c.

Theoph. Is the office of a Biſhop the ſame with the office of a Paſtor?

Matth. Yea altogether. For when Saint *Paul* calleth them by that name, they be put in remembrance of their duty, as alſo by other names, by the which they be called every where in the Scriptures, as *Miniſters*, *Shepheards*, *Elders*.

Theoph. Let us therefore weigh the ſignification, and reaſon of theſe names.

Biſhops.

Matth. Firſt of all, the name of Biſhop (which ſignifieth an eſpiall, or one that watcheth,) admoniſheth them that are called to the Miniſtery of the Church, to watch, and to have their eyes alwayes ſet upon the flock committed

mitted to their charge, that it be not corrupted either with ill manners, or with falſe doctrine.

Secondly, they are called Miniſters or ſervants of Jeſus Chriſt, that they may underſtand they ſerve not men, but God: & therfore ought with the more diligence to apply themſelves to the execution of their function. Miniſters.

Thirdly, they be called Paſtours or Shepheards, to put them in remembrance that the flocke of Chriſt is continually to be fed with the word of God, and to be looked unto, that the Divell, which is a ravening wolfe, enter not into it. Shepheards.

Finally, they be called Seniors, Elders, or Ancients, to declare the gravity of manners, wherewith it is fit they ſhould be beautified, ſo as they may be free from all lightneſſe and vanity, which for the moſt part is uſuall in young yeares. Elders.

Theoph. Therefore theſe ſundry names, are not tokens of any degrees or dignity.

Matth. Not at all: For Chriſt heretofore commanded this to his Diſciples, ſtriving among themſelves for the primacie or chiefely, *that he which would be the chiefe among them, ſhould be ſervant to all.* Which indeed was not ſpoken for their ſakes alone, but is ſet forth as a rule to all Miniſters of the Church.

Theoph. Thou haſt now declared unto me that firſt condition of the lawfull calling of Miniſters: I pray thee go on to the other.

Matth. Another is this, that men come not to it by any corruption of gifts; but that it be free: ſo as they that have the power to chuſe, ſhould have only the glory of God, and the edification of his Church, before their eies.

Thirdly, that hee which is choſen

choſen have a Church appointed unto him for the execution of his office, whoſe duty it is, to looke unto it diligently and carefully.

Theoph. If it fall out that hee which is choſen, doe forſake his calling, is he to be accounted a Paſtour or Miniſter?

Matth. No verily: unleſſe peradventure hee be enforced thereto, for want of health. For otherwiſe he is no more worthy the name of a ſhepheard, than hee that hath utterly given over the keeping and care of the flocke.

Theoph. Is it lawfull for him that is called to the Miniſtery of the Church, to leave off that calling to take another?

Matth. It is not lawfull, unleſſe it be upon ſome very ſpeciall, knowne, and approved occaſion. For the Apoſtle witneſſeth, that a neceſſity lyeth upon him to preach the Goſpell, who is once

called to the miniſtery of the Church: *Woe unto* him (ſaith he) *if* he *preach not the Goſpell.*

1 Cor. 9. 16.

Theoph. You have verily reckoned up worthy conditions, which whoſoever hath, is indeed to be accounted a Paſtor or Shepheard of the flocke of Chriſt; namely,

1. That he feele within him an inward calling,
2. Be of good converſation,
3. Of ſound doctrine,
4. Apt to teach,
5. Be lawfully choſen by the Church,
6. And finally, performe his office diligently toward the flock committed to his charge. But yet you make no mention of perſonall ſucceſſion from the Apoſtles time; without which notwithſtanding, many think that the calling is voide, and of none effect.

Perſonall ſucceſsion.

Matth. I grant indeede, that to make a man lawfully called to the miniſtery of the Church, Apoſtolicall

ſtolicall ſucceſſion is neceſſary; which nevertheleſſe is to be underſtood of the doctrine of the Apoſtles, not of their perſons. For even as heretofore *Matthias* was ſucceſſor to *Judas*; that is, a holy ſervant of God to a traitor: ſo alſo it hath fallen out divers times, that *Judas* hath ſucceeded *Matthias*; that is, ſchiſmaticks & hereticks have ſucceeded the moſt faithfull ſervants of Chriſt. Moreover, there is no teſtimony in all the Scripture, by the which it can be proved, that perſonall ſucceſſion is required as neceſſary to the calling of the Miniſters. This indeed is true, that if there be both, the calling thereby hath the more authority; as it was in that which they call the Primitive, Church: for in it the perſonall ſucceſſion was joyned with the truth of doctrine. But when the truth of doctrine is overthrowne, then

then perſonall ſucceſſion is nothing elſe but a vizzard, which Sathan uſeth to blind-fold the eyes of men, to the end hee may keepe them in error. Therefore, when it commeth ſo to paſſe, as it is now in the Church of Rome, what madneſſe is it, to deſire that the election and calling of Miniſters, to preach the doctrine of Chriſt and his Apoſtles, ſhould hang upon their perſon and will, that bewray themſelves to be his open enemies? and whoſe calling if it were examined by the former rule expreſſed in the word of God, ſhould be found to be voide and nothing worth.

Theoph. I deſire you in few words to declare unto me thoſe points, wherein the truth of Chriſtian doctrine is overthrowne in the Papacy.

Matth. It ſtandeth chiefly in two heads or principall things.

The

A short rehearsall of Popish impieties.

The first is, in that the sincere and true worship of God is defiled with innumerable superstitions, yea with Idolatry. The other is that which respecteth the benefit of Christ: which indeed is overthrowne with the doctrine

1. Of free-will,
2. Of justification by works,
3. Of the merit of workes,
4. Of the intercession of Saints,
5. Of the Popes supremacy,
6. Of the works of supererogation,
7. Of Pardons,
8. Of Purgatory fire.

Out of which ungodly and wicked doctrines, the Masse was at length forged and patched up by the Church of *Rome*.

Theoph. The first five of these have already beene declared by you: but the sixth, namely, of works of supererogation I scarce under-

underſtand what it meaneth, I would therefore have you ſhew it me briefly.

Works of ſupererogation.

Matth. To ſupererogate, in Latine ſignifieth ſo much, as in the buſineſſe of another man, to lay out a greater ſumme than we received of him, by meanes whereof he is made debter unto us.

But theſe men dreame, that men may doe more good workes than God hath commanded: and thoſe, according to this ſimilitude, they call workes of ſupererogation, ſignifying that in reſpect of them they account God to be in their debts; than which doctrine, what is more monſter-like, for any to beleeve, that a mortall man can binde his Creator unto him? to whom notwithſtanding, whatſoever good thing he is able at any time to performe, that all he is indebted and bound to doe, according as hath beene

beene ſhewed of us in the chapter of workes. But what a miſchiefe is it, that a great part of theſe workes of ſupererogation, is nothing elſe but idolatry or ſuperſtition? ſuch as be religious pilgrimages, monaſticall life, and ſuch other of that kinde, wherewith God is even offended. Wherefore ſeeing they have ſet themſelves againſt his will, the Lord is not onely nothing in their debt, but contrariwiſe they are ſo much the more holden guilty before his judgement ſeate.

Theoph. Verily, till now I knew not that opinion, as neither the other concerning pardons, which I deſire thee to declare unto me.

Matth. It is no leſſe abſurd than the other, foraſmuch as it hangeth upon it. And theſe doctrins do leane and ſtay themſelvs upon two moſt impious

Popiſh pardons.

and ungodly foundations.

1. Firſt, becauſe they thinke that Chriſt by his death hath ſatisfied, not for the puniſhment, but for the fault onely of thoſe ſinnes which are committed of us after Baptiſme: and therefore that we our ſelves muſt ſatisfie for it, either in this life, or in Purgatory fire, till it be fully paid.

2. Secondly, that one drop of Chriſts bloud was ſufficient for our redemption. And that whatſoever he ſuffered beſides, which is indeed an infinite merit, is laid up in the treaſury of the Church, together with the innumerable workes of ſupererogation, wrought by hee-Saints, and ſhee-Saints, for the which God is indebted unto them. Of this treaſure (ſay they) the Pope is the diſpenſer and ſteward, whereof hee giveth to ſuch as hee ſeeth good, that is, to ſuch as

pay

pay mony. That gift they call Indulgences or Pardons, becauſe they ſerve to remit or leſſen ſomewhat of the puniſhment, to be otherwiſe ſuffered in Purgatory fire.

As often therefore as the Pope by his Indulgences granteth ten, twenty, or an hundred yeares of pardon, this he meaneth, that ſo much is diminiſhed of the time of that puniſhment, which wee had deſerved for full ſatisfaction to be ſuffered for our ſinnes, either in this life, or in the life to come. Yea, they ſay further (ſuch is the height of their iniquity) that theſe pardons do profit the dead, namely, ſuch as be in the fire of Purgatory; inſomuch, as that if the Pope would ſeriouſly & in earneſt draw forth that his treaſure of pardons, hee could (ſay they) empty it and ſend the ſoules tormented in Purgatory, directly into the heavens.

Theoph.

Theoph. Why therefore doth he it not, according to the patterne of that pardon, the Vicar whereof he ſaith he is upon the earth?

Matth. Leſt that Purgatory fire ſhould be altogether put out, by the which the Church of Rome hath gotten ſo great riches, wherwith it now aboundeth.

Theoph. I doe verily ſee, that upon good cauſe it was ſaid of thee that the truth of doctrine is utterly overthrowne in the Church of Rome. For theſe two points which thou haſt even now ſpoken of, doe almoſt altogether aboliſh & take away the grace of God, and benefit of Chriſt. Let us now go forward to the reſt. Concerning the firſt part of this point, namely, the lawfull calling of Miniſters, I require no more. Let us ſpeake of the other, namely, of the word of God which they

they are to preach. How many principall parts be there of it?

Matth. Two: the Law, and the Gospell. The Law.

Theoph. What understandest thou by the name of the Law?

Matth. That doctrine, by which is taught what is to be done to obey God; which indeed is contained in the ten commandements which wee lately expounded.

Theoph. But what is the Gospell? The Gospel.

Matth. The word of it selfe signifieth good tidings: but in this place it is taken for that doctrine, which containeth the promise of forgiveneſſe of sinnes, and everlasting life, which God hath made unto us in the word, by his Son. And it is called good tidings, because it is the most excellent message of all that can be brought.

Theoph. To what end must the

the Law bee preached?

Matth. That men by the knowledge of their ſinnes, may be brought to Chriſt, and to repentance and amendment of life. For therefore God gave it, as we have ſaid in this place.

Theoph. Whereunto is the preaching of the Goſpell to be referred?

Matth. Hereto, that the penitent may be aſſured of the forgiveneſſe of ſinnes, and the enjoying of eternall life. For this cauſe Chriſt ſaith; that *ſo he ought to have ſuffered, and riſe again the third day; and that in his name, repentance and forgiveneſſe of ſins ſhould be preached unto all nations.* But he ſaith expreſly, *In his Name*; becauſe both repentance, and the forgiveneſſe of ſins, have their ground and foundation in the force of his death and reſurrection: without the which we can neither repent, nor obtaine for-

Luk. 24. 46.

forgiveneſſe of ſinnes; as it hath alſo beene ſaid in its owne place.

Theoph. What is the cauſe that Chriſt maketh mention of repentance, before the forgiveneſſe of ſinnes?

Matth. Not indeed to teach that repentance goeth before forgiveneſſe of ſinnes: foraſmuch as this rather goeth before that; for no man can repent, except (his ſinnes being pardoned) the Holy Ghoſt be given him, by the helpe whereof hee may repent: But to teach the Miniſters, that the doctrine of remiſſion of ſins, is not to be applied but to the penitent, ſeeing that faith (by the which we are made partakers of Chriſt and his benefits) maketh it ſelfe apparent and to be ſeene by repentance; which alſo was ſhewed in the proper place.

The agreement & disagreement of the Law & Goſpell.

Theoph. Seeing repentance is to be preached with remiſſion of ſinnes, it followeth, that the morall

morall Law is not contrary to the Goſpell of grace.

Matth. Neither is it indeede contrary, but in reſpect of them which ſeeke their ſalvation, either wholly or in part, by their good workes: for the Apoſtle ſaith; *As many of you as be juſtified by the Law, are made voide of Chriſt, and fallen from grace,* Gal. 5 4.

But in reſpect of the faithfull, who know that their ſalvation dependeth upon the onely mercy of God in Chriſt, there is a good agreement betweene the Law and the Goſpell. For the Law ſheweth us ſinne, and the damnation that wee have pulled upon our ſelves by it; and ſo it leadeth us to the Goſpell, by the which ſinne is put away, and we diſcharged of condemnation.

Secondly, the Law ſheweth what is to be done: but the Goſpell,

pell, by the ſpirit of regeneration, miniſtreth unto us power both to will and to doe.

Theoph. Seeing there is ſo good a conſent betweene the Law and the Goſpell, wherefore doth S. *Paul* ſay; *You are not under the Law, but under grace?* Rom. 6. 14. for it ſeemeth hee would ſay thus much; that the Law is aboliſhed and taken away by the Goſpell of grace.

How the Law is taken away.

Matth. And ineede he underſtandeth it of the aboliſhing of the Law by the Goſpell, but concerning the condemnation and curſe of it onely, as hee himſelfe in another place expoundeth, in theſe words; *Chriſt hath redeemed us from the curſe of the Law, when hee was made a curſe for us*, Gal. 3. 13. Howbeit, concerning the uſe of it, it is no way aboliſhed: for Chriſt himſelfe ſaith, *I came not to take away the Law, but to fulfill it*, Matth. 5. 17.

Which

Which alſo the Apoſtle confirmeth in the Epiſtle to the Romanes. For, after that hee had taught, that we are juſtified, not by the Law, but by faith in Jeſus Chriſt, he preſently addeth; *Doe wee therefore make the Law voide through faith? God forbid: yea rather we eſtabliſh the Law*, Rom. 3.31. And indeede, why ſhould that moſt excellent benefit, which the Goſpell yeeldeth unto us, diſcharge us from the worſhip and ſerving of God? by the which rather wee are the more invited and ſtirred up to performe it towards him.

Theoph. Is the Law therefore never to be ſeparated from the Goſpell?

The Law never to be ſeparated from the Goſpell.

Matth. The one indeed is to be diſtinguiſhed from the other, that we confound not the mercy of God with our workes: which they doe corruptly, that will mingle the righteouſneſſe of faith,

faith, with the righteousnesse of the Law, that is to say, heaven with earth: nevertheleſſe they are not to be ſeparated, neither yet to be preached apart.

Theoph. But Chriſt ſending forth his Apoſtles to preach the Goſpell throughout the whole world, maketh mention onely of the Goſpell: for he ſaith, *Goe, preach the Goſpell to every creature*, Matth. 16. 15.

Matth. The word Goſpell, ſet by it ſelfe, comprehendeth alſo under it the doctrine of repentance, and therefore the Law, no leſſe than the doctrine of remiſſion of ſins. Which indeed is plaine by the place of S. *Luke*, alledged even now, who expoundeth thoſe words of *Mary*: His words be theſe; *Chriſt ought to ſuffer; & in his name repentance & forgiveneſſe of ſinnes to be preached.* It is therefore the duty of Miniſters, in their Sermons, by the preaching

Luk. 24. 46. A right manner of preaching.

of the Law, to bring men to the true knowledge and feeling of their ſinnes, and to joyne therewith the threatnings denounced againſt the breakers of the Law, and to exhort them to true repentance and amendment of life. Then they ought to ſet before them the forgiveneſſe of ſinnes, from the doctrine of the Goſpell of grace. But contrariwiſe, they ought to propound wrath and the juſt judgement of God againſt the diſobedient and ſtubborne, except they convert and repent. And theſe indeed be the keies of the Church, which Chriſt had promiſed to *Peter*, & in him to the other Apoſtles & to Paſtors: which alſo after his reſurrection he delivered to his Apoſtles, when he ſent them to preach the Goſpel throughout the whole world.

The keies of the Church,

Theoph. But why did he then promiſe thoſe keies to *Peter* alone, which nevertheleſſe, as thou

ſaiſt

saist, he meant to give to the Apostles also?

Matth. Because he then spake to *Peter* only. But as a little before, *Peter*, not only in his owne name, but also in the name of all the rest of the Apostles, which had that one faith, had confessed that *Jesus was the Christ, and the Son of the living God*: in like manner, when Christ promised the keies to *Peter*, he meant that they were also promised to the rest of the Apostles, which he doth sufficiently declare in the delivery of them: for he saith to all at once; *Receive the holy Ghost: Whose sinnes you remit, they are remitted to them: whose sins you retain, they are retained.* The same also did the other Apostles and all the Pastors confirme, when, exercising their ministery, they used those keies.

Theoph. Wherefore doth Christ call the ministery of Pastors by the name of keies?

Matth. To the end we might underſtand, that the kingdome of heaven (as we have declared before) is by the miniſtery of the Church ſet open to the beleevers & penitent, and that it is ſhut againſt the unbeleevers and ſtubborne; namely, when as by it the former have their ſins forgiven, that ſo they may come to eternall life: but to the other they be retained, that ſo, they may be ſhut from it. For God doth ratifie that in heaven, which the Miniſters upon earth pronounce out of his Word, even as it appeareth by the words of Chriſt himſelf unto *Peter*: for after promiſe of the keies, preſently he addeth; *Whatſoever thou ſhalt bind in earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe in earth, ſhall be looſed in heaven*, Mat. 16. 19. And the ſelfe ſame thing hee repeated after to all the Apoſtles, to ſhew that they had like authority of binding,

binding & loosing given to them with *Peter*.

Theoph. Therefore to bind and loose, is nothing else but to declare the remission of sinnes, or to retaine them.

What it is, to bind and loose.

Matth. Indeed nothing, as it is plaine by the interpretation of Christ himselfe: for he said to his Apostles in the place which even now wee recited, *Receive the holy Ghost: whose sins ye remit, they be remitted unto them; whose sins you shall retain, they shall be retained.* For there is no harder bond than sin, for asmuch as being bound with it, wee be held, and indeed willingly, under the power and tyranny of the divell and death, and it cannot be loosed by any strength of man, but by the onely might of Christ.

Theoph. Why then doth Christ commit the office of binding and loosing to the Minister, seeing hee himselfe alone hath the

power of binding and looſing?

Matth It is, that we may underſtand, that the Miniſters be as it were Ambaſſadors, & Proclamers of the will of God; which S. *Paul* teacheth in theſe words: *God was in Chriſt, reconciling the world to himſelfe, not imputing to them their ſinnes: and hath put in us the word of reconciliation.* Therefore we are Ambaſſadors in the name of Chriſt; as though God by us did exhort you, we intreate you in Chriſts ſtead to be reconciled unto God.

2 Cor. 5. 19.

Theoph. I ſee not therefore, that the Miniſters have more power of binding and looſing granted them, than any other private man; for their is none that may not aſſure the beleever and penitent of the forgiveneſſe of his ſins: and contrariwiſe, which may not ſet the judgement of God before the unbeleever & obſtinate, except he repent. And that verily ſhall be confirmed

confirmed in heaven, as it was pronounced by that private person: for that is the will of God revealed in his word.

Matth. That is right indeed; but there is some speciall thing to be considered in the promise of Christ made to the Ministers: namely, that by his Spirit he will give more efficacy and force to their words, than to the words of any private man; so as they shal by faith be received of the beleever, & shall terrifie the conscience of the unbeleever, and set before his eyes the wrath and judgement of God. For otherwise, the name of the keies of the kingdom of heaven should flatly be giv̄ unto the ministery of the Church: seeing that to bring us to enter into it, it is not enough that the doctrine of forgiveneſſe of sins beate our eares, but especially that it enter into our hearts, & be received of us in faith and obedience: where-

Of the authority of the Ministers of the Church.

1 Cor. 2. 4. unto is referred that ſaying of S. *Paul*; *Neither my ſpeech, nor my preaching ſtood in the enticing words of mans wiſedome, but in the demonſtration or evidence of ſpirituall power.* For this cauſe alſo Iſa. 53. *Iſaiah* calleth the preaching of the word, *The arme of the Lord*; that is, the inſtrument, by the which hee declareth his might and power, that he may bring us to ſalvation.

The efficacy and fruit of the word preached,

Theoph. I ſee indeed, that the force and fruit of preaching the Word of God is very great. For theſe three ſteps by the which wee obtaine ſpirituall health, whereof thou didſt intreat in the Chapter of Faith, are by it daily called to uſe and practice.

Matth. Thou judgeſt right. For firſt, the Law is preached, that wee may acknowledge our deadly diſeaſe, namely ſinne.

Secondly, the Goſpell is preached, where in the ſaving remedy is

is offered unto us in Christ. Last of all, faith, which is wrought in us, and increased by the preaching of the word, applieth that medicine unto us; so as wee obtaine salvation, even the full forgiveneſſe of all our sinnes.

Theoph. The article of remission of sins in the Creed, unleſſe I be deceived, is therfore set after the article of the Church, to the end we might know, that it is offered unto us by the Ministery of it.

Matth. It is indeed: & therfore there is no forgiveneſſe of sinnes, neither salvation without the Church; as in the floud there was no safety out of the Ark of *Noah*, wherein also at that time the church of God was then shut up; that being as it were a type of it.

Theoph. You have hitherto largely enough taught, that by the Ministry of the word wee doe truly obtaine forgiveneſſe of our sins. Notwithstanding, there be two

things behind, wherof I will aske you, before we come to the other Treatiſes:

1. Firſt, whether God doe wholly (as they ſay) forgive to the repentant all their ſins?

2. Secondly, whether he forgive them perfectly; namely, remitteth the puniſhment and the fault, ſo as they be not any more imputed unto us?

1 Joh. 1. 7. All ſins be forgiven to the penitent

Matth. Let us ſpeake of the former. In the firſt place S. *John* ſaith, that *the blood of Chriſt doth waſh us from all ſin.* He that ſaith *All*, excepteth nothing. Now, repentance yeeldeth unto us a more certaine teſtimony of our faith: by the which, as hath bin ſaid, we be made partakers of Chriſt & of his gifts. Whereupon it followeth, that whoſoever repenteth, may moſt certainely determine, that all his ſinnes (albeit they be grievous) are forgiven and done away. Which alſo is taught, by

by the example of that ſinfull woman, and of the theefe.

Theoph. But Chriſt ſaith, that *the ſinne againſt the Holy Ghoſt ſhall never be forgiven*, Matth. 12.32.

Matth. He ſaith ſo indeed: And the Apoſtle to the Hebrews, ſheweth, that *it is impoſſible that ſuch as fall into it, ſhould be renued by repentance*, Heb. 6.4. For that is the gift of God, granted to them onely, on whom he hath determined in Chriſt to have mercy.

Of the ſinne againſt the holy Ghoſt.

Theoph. But what is that ſinne againſt the Holy Ghoſt?

Matth. Theſe words, Againſt the Holy Ghoſt, doe ſufficiently declare what it is: namely, when any, after that hee hath by the Holy Ghoſt bin enlightned with the knowledge of the truth of the Goſpell, ſtandeth againſt that truth, not for feare, or through infirmity, but upon wilfull malice.

malice. For then wittingly and willingly he reſiſteth the Holy Ghoſt,& makes war againſt him.

The. How knowſt thou that this is the ſin againſt the Holy Ghoſt?

Matth. 1. It may be gathered of that which gave our Saviour occaſion to ſpeake of it: namely, that he might prove the Scribes and Phariſees to be guilty of that horrible ſin, who ſaid that the miracles which he did, were wrought by the divel, wherof notwithſtāding they were not ignorant that God was the author,& Chriſt himſelf by moſt certaine arguments did declare. And his miracles they did ſpiteſully diſpraiſe in the hatred of his doctrine, which they perceived was manifeſtly confirmed by them. Hence therfore its plain, that they ſinne againſt the holy Ghoſt, who upon ſet malice ſtand againſt the knowne truth. Adde hereunto, that by ſundry places of the Scripture it appeares, that every

very other ſin is forgiven: not excepting that wch is againſt the doctrin of faith, ſo as it be don either of ignorance (as it was with *Paul* when he perſecuted the Church) or through infirmity and weakneſſes, as when *Peter* denied Chriſt.

Theo. It is verily a wonder, that ſo horrible wickedneſſe can enter into the minds of men, as upon purpoſed malice to ſtrive againſt the knowne truth.

Mat. It commeth to paſſe by the juſt judgment of God unto thoſe that have long, & much deſpiſed, & ſet light by his moſt precious gifts; namly, his loving kindneſs & mercy in Chriſt (the knowledge wherof, notwithſtanding he had vouchſafed them, and at length they be delivered to the power of the divel) that by ſteps & degrees they fall to that extreme & finall Apoſtaſie. And becauſe they are by it become like unto Satan (namely in that, upon knowledg & wilful malice, they reſiſt the truth) they

no

no otherwiſe than he himſelfe, be deprived of all hope of ſalvation.

Theoph. Let us now come to the other queſtion: when God forgiveth ſinnes, whether doth he it perfectly, ſo as he remitteth the puniſhment and the fault?

Matth. As God is perfect, ſo doth he perfectly forgive ſinnes; ſo as he never remembreth them, nor imputeth them unto us: for ſo hee ſaith every where by his Prophets, *If your ſinnes were as crimſon, they ſhall be made whiter than ſnow: If they were as red as ſcarlet, they ſhall bee as wool. I have put away thy tranſgreſſion as thicke clouds, & thy ſins as a miſt. He will lay aſide our iniquities, & caſt all our ſins into the bottome of the ſea. As far as the Eaſt is diſtant from the Weſt, ſo farre doth he remove our ſinnes from us.* Neither is this any marvell. For ſeeing the forgiveneſſe of our ſinnes is grounded upon Chriſt, in

Whether God remitteth the puniſhment & the fault.
Eſa. 1. 18.
Eſa. 44. 22.
Mich. 7. 19.
Pſa. 103. 10.

in whom they be fully punished, God should be unjust, if hee required any thing further for them.

Theoph. But wee read, that *David* suffered many punishments, after that (by the message of *Nathan*) he was certified of the forgiveneſſe of his adultery. For the child that was borne unto him of *Bathſheba* died. Moreover alſo, his ſonne *Abſolon* was raiſed up againſt him, who both made warre upon him, & defiled his wives: which puniſhment was indeed denounced againſt him by the Prophet. Whereupon it ſeemeth to follow, that God forgiveth the ſin, but retaineth the puniſhment.

An objection againſt the doctrine of remitting the puniſhment and fault.

Matth. This is the doctrin of the Romaniſts, from whence came the dreame of Pardons, & Purgatory fire, as hath before bin declared of us. Nevertheleſſe, I am glad it is ſo come to paſſe, that we

The anſwer to the objection.

we may fitly ſpeake of it in this place. For I will ſhew that it is moſt abſurd, inaſmuch as it ſeparateth thoſe things, which of their own nature do wholly hang together. For if thou take away the fault, there is no place left for puniſhment: otherwiſe God ſhould bee unjuſt, if hee ſhould puniſh whom he accounteth not faulty. Moreover, ſeeing Chriſt himſelf in his own body ſuffered the puniſhments due for our ſins, it is not to be doubted, but he hath diſcharged us from the ſame: even as *Eſay* affirmeth, in theſe words: *Verily, he hath borne our griefes, and hath carried our ſorrows: and we thought him ſtricken, wounded of God, & humbled, but he was wounded for our iniquities & brokē for our ſins. The chaſtiſement of our peace was upon him: & by his ſtripes we are healed. All we as ſheep have gon aſtray, every one hath turned to his owne way, and the Lord hath*

Eſa. 53. 4. &c.

hath laid vpon him the iniquities of vs all. For this cause also S. *Paul* saith, *That there is no condemnation to them that are in Christ Jesus.* Rom. 8. 5. Wherby it plainly appeareth, that God (when through Christ he forgives sins) doth no lesse remit the punishment than the fault. For otherwise our case should be most miserable (yea rather we are already castawaies) & the forgivenesse of our sins availes us nothing if the punishment be retained.

Theoph. Why so?

Matth. Because we be unable to bear the burthē of it; forasmuch as it is infinit no lesse than the fault: for they be of the same nature.

Theoph. What thinke you of the afflictions which God sendeth unto us, even after the forgiveneſſe of sins?

Matth. I say they be not sent to be punishments of sinnes: but to be unto us in stead of chastisements and corrections to humble us, and that wee may be the wiser

wiſer after: for the Apoſtle ſaith, *When we are chaſtiſed, wee are inſtructed of the Lord, that we ſhould not be condemned with the world.*

1 Cor. 11. 32.

Theoph. Therefore the nature of afflictions be changed, when they be ſent to the godly: for they be not puniſhments of ſins to ſatisfie the judgement of God.

Matth. You ſay well: and the ſame is to be thought of the infirmities of the body: which we know he left us, not to be puniſhments of ſins, but in exerciſing of patience. The ſame alſo is to be ſaid of death, which to us is as a bridge, by the which wee paſſe over unto everlaſting life, and a way is made for the reſurrection; which nevertheleſſe, of its owne nature, is a puniſhment of ſin, and putteth us in mind of it: But it is not ſent to the faithfull to call them to account for their ſins, as it commeth to paſſe to the wicked.

Theoph.

Theoph. By the ſolution and anſwer of theſe queſtions methinks I underſtand this, That by the miniſtery of the Church, all ſins of what kind ſoever be forgiven to the penitent. Moreover, that there is no other ſatisfaction for them required of God, beſides the moſt precious bloud of Jeſus Chriſt, by the which, both the fault and puniſhment of them is wholly taken away: which doctrine doth indeed bring the greateſt conſolation. Howbeit, before I make an end of this ſpeech, I will aske you, whether Gods indulgence (or readineſſe to forgive) doe miniſter unto them occaſion to flatter themſelves in their ſins, & to continue in them?

Whether the declaration of Gods mercy give men occaſion to continue in their ſinnes.

Matth. Nay rather cleane contrariwiſe. For the hope and aſſurance of obtaining pardon, doth ſtir up the godly, that they doe not cloake or maintaine themſelves in their ſins. Whereunto

unto that ſaying of the Prophet is to be referred; *With thee there is mercy that thou maieſt be feared*, Pſal. 130.4. For, from whence is obedience, but from love? And againe, whence is love, but from the knowledge and aſſurance of Gods goodneſſe towards us? Moreover, this doctrine of the forgiveneſſe of ſinnes, pertaineth not to any, ſave to the penitent. But concerning the reſt, the Scripture denounceth to them the wrath & judgement of God. Yea rather the Lord ſaith by the Prophet, that even as he will forget the ſins of him that repenteth ſo hee will not remember the righteouſneſſe of him that ſhall turne from the right way. Wherupon it is plain, that this doctrine doth not onely bring very great comfort to the faithfull, but alſo doth continually ſpur them forward to apply themſelves to amendment of life.

Ezech. 3. 20.

CHAP.

CHAP. II.

Of the Sacraments ordained of God, to be as it were seales of the Word, that wee may with more assurance embrace the promise by Christ revealed in the Word.

THEOPHILUS.

HItherto we have sufficiently spoken of the Ministery of the Word. Now we are come to the Sacraments: And first declare unto me what Sacraments be.

Matth. They be signes and Sacramentall rites, ordained of God in the Church, to be adjoyned to the preaching of the Word, that the promise of Christ made in it, may be confirmed in us more and more. What Sacraments be.

Theoph. Why are those signes and Sacramentall rites called Sacraments?

Matth. The ancient Teachers of

of the Christian Church, called them by this name, in respect of the affinity or neereneſſe betweene them and a Sacrament; that is to ſay, that ſolemne oath, by the which ſouldiers bound themſelves to the Emperour or chiefe Captaine.

Theoph. Shew me the affinity or agreement.

Matth. Firſt, as ſouldiers when they received their pay, bound themſelves to the Emperour by ſolemne oath, to live and die under his government: ſo we, when wee are partakers of the ſignes which God hath appointed in his Church, by the which he beſtoweth upon us ſpirituall gifts, doe bind our ſelves to him by the ſame oath. Moreover, as ſouldiers when they tooke upon them this oath, received the Emperours badge, that it might appeare, they had given themſelves to him, and were become his: ſo

alſo

alſo we, when we are publikely partakers of the Sacraments which God hath inſtituted in his Church, doe take upon us, as it were, the enſigne or armes of Chriſt, that it may be knowne we ſerve God and profeſſe true religion.

Theoph. I underſtand the reaſon of the Word. Now let us come to the thing it ſelfe. The Sacraments thou ſaidſt, were ordained of God, for confirmation of the promiſe made by God, through Chriſt, in his word. What is that promiſe?

Matth. It is expounded of Chriſt himſelfe, in theſe words, *So God loved the world, that hee gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have life everlaſting*, John 3.16.

The Sacraments therefore be as it were viſible pledges of the love of God towards us, by the which

which wee are confirmed in it. But because that love is grounded in Christ alone, the Sacraments represent unto us no other thing than the union and fellowship that we have with him and his gifts.

Theoph. Of whom ought the Sacraments to be administred?

Of whom the Sacraments ought to be administred

Matth. Christ committed that office to them alone, to whom the preaching of the Word is committed; without the which, neither ought the Sacraments to be administred: for they be as seales thereof.

Theoph. There is therefore a very great likenesse and agreement betweene the Word and the Sacraments.

Matth. Very great. For by both of them God doth offer unto us Jesus Christ his Son, with all his gifts: and wee are made partakers of them, if they be not refused of us by unbeleefe. This onely

onely is the difference, that the preaching of the Word affecteth the hearing: but the Sacraments affect the other ſenſes. Whereupon, of a certaine Father they be moſt fitly called, Viſible words. For, they doe preſent Chriſt and his benefits, as it were, before our eyes, and deliver them into our hands: that by thoſe ſundry meanes, our faith might be confirmed, and we come ſo much the neerer to him, & feele the greater working of his Spirit within us.

Theoph. What conditions bee required in the Sacraments?

Matth. Three: without which, they cannot be truly Sacraments, but falſe.

Theoph. What are thoſe conditions?

What conditions be required in Sacraments.

Matth. Firſt, that they be ordained of God.

Secondly, that there be a commandement of God, whereby we may uſe them.

Thirdly, that there be also a certaine promise, by the which it be assured, that we shall be partakers of the things that are represented by them.

Theoph. Why say you, it is necessary that they bee ordained of God?

Why the first condition.

Matth. Because, as there is none besides himselfe, which can assure us of the love hee beareth towards us in Christ: so is there not any man that may ordaine visible signes to confirme it. Moreover, in the institution it selfe, there be three things to be noted,

1. The signes and sacramentall rites.

2. The spirituall and invisible things, signified by those signes.

3. The analogie or agreement of the signes, with the things signified.

Theoph. I acknowledge it to be necessary, that Sacraments be or-

ordained of God; but I desire to understand, why this also is necessary, that there should be a commandement of God, to the intent we may use them.

Why the second condition.

Matth. Because nothing is to bee done in the Church of God, except there bee first the expresse commandement of God (who in it is Lord and Master): especially when the question is of things that concerne our salvation, such as the Sacraments be.

Theoph. Why is it againe required, that there be a promise annexed?

Why the third condition.

Matth. Because, unlesse there bee a promise, the Sacraments shall be unprofitable unto us. Now, that promise which on the behalfe of God hath the effect, is as it were the soule of the Sacraments, whereupon all their force & efficacy dependeth, and not upon the holinesse or

worthineſſe of him, of whom they be miniſtred, or upon the vertue of ſome words pronounced. Therefore, without that promiſe, the Sacraments ſhall be nothing elſe but vaine and fruitleſſe ceremonies.

Theoph. Thinkeſt thou that the Sacraments, if they be miniſtred of ſome wicked man and hypocrite, have as much efficacy and force, as if they were miniſtred by ſome good man?

Matth. I thinke it: ſo as on our part, wee bring nothing to hinder it. As good ſeed, if it finde good ground, will beare fruit, notwithſtanding it be ſowne of ſome naughty and wicked man. For the vertue of it hangeth not upon the ſower (as neither do the Sacraments upon the Miniſter) but upon the bleſſing and grace of God onely.

Upon whom dependeth the efficacy of the Sacraments.

Theoph. Let us come to the number of the Sacraments: How many

many be there in the Christian Church?

The number of the Sacraments.

Matth. Two: namely, *Baptisme* and *the Lords Supper.*

Theoph. Seeing they declare unto us one thing, as also the word doth (namely, the love of God towards us in Christ) what is the cause that they bee two in number?

Matth. Because, by *Baptisme* God doth witnesse, that we be received of him into his covenant, through the communication of Christ and his gifts: but by the *Supper* he avoucheth, that we are retained and kept in it, till we be received into the heavenly life. And for this cause *Baptisme* is onely once ministred, but the *Supper* oftentimes.

Theoph. Declare this reason to me more at large.

Matth. Yet to me it seemeth easie. For, seeing *Baptisme* is the assured conveiance unto us of the

covenant made with us in Christ if it ſhould be iterated or uſed the ſecond time, or ofter, it were all one as if wee ſaid, that God had abrogated or diſanulled the former covenant, to ordaine or appoint another: which indeede is altogether contrary to the very nature, truth, and conſtancy of God. For the Apoſtle ſaith: *With him there is no changing, or ſhadow of alteration.* But concerning the *Supper*, it is altogether required, both for edifying & for comfort, that it be oft repeated and uſed of us: ſeeing that (ſuch is the weakeneſſe of our faith) wee doe every moment call into doubt whether God will continue in his love towards us, or no; eſpecially, when we look into our many ſins, for the which wee are indeede worthy to be excluded by him. But, God would aſſure us of his love, by this Sacrament: in the which

Jam. 1.17.

which hee doth offer and exhibite (or give) Jesus Christ unto us, with his treasures; in whom alone, as hath beene said, that covenant and love hath the foundation.

Theoph. I will yet demand of thee one question, generally pertaining to the Sacraments, before we begin the particular exposition of them both: Whether are they so necessary to salvation that no man can be saved without partaking of them?

Whether the Sacraments be necessary to salvation.

Matth. It is a most absurd opinion of those, who thinke that God hath tied his grace to the Sacraments: for they be only for this end ordained, that the grace and favour yeelded us before in Christ, should be confirmed and ratified. Therefore it was most excellently said of an ancient Father, That the want of *Baptisme* did not condemne, but the contempt of it. Bern. ep 77.

Theoph. But Chriſt ſaith; *Whoſoever beleveth, and is baptized, ſhall be ſaved,* Matth. 16. 16. Out of which words it ſeemeth may be gathered, that Chriſt determineth *Baptiſme* to be neceſſary to ſalvation, no leſſe than faith. It ſeemeth alſo, that the ſame may be gathered concerning the *Supper*, out of that which Chriſt himſelfe ſaid in another place; *Verily, verily, I ſay unto you, except ye eat the fleſh of the Sonne of man, and drinke his bloud, ye have no life in you,* Joh. 6. 53.

Matth. In the firſt place, I will anſwer to thoſe things which thou ſaidſt of *Baptiſme*. And I affirme, that in that place Chriſt doth not ſet downe the neceſſity of *Baptiſme*; but rather ſheweth what that true faith is, by the which wee are ſaved; namely, that it is not dead and hidden, but lively, and declared by outward confeſſi-

on,

on, ſo that the beleevers doe joyne themſelves to the Church, and bee partakers of the preaching of the word, and adminiſtration of the Sacraments: whereunto that ſaying of Saint *Paul* ought to be referred; *Wee beleeve with the heart to righteouſneſſe; and confeſſe with the mouth, to ſalvation.* And, that this is the minde of Chriſt, it is gathered by the member following, for hee ſaith; *But whoſoever beleeveth not, ſhall be condemned.* For if this had beene his meaning, that no man could have beene ſaved without *Baptiſme*, hee would have ſaid thus; But whoſoever ſhall not beleeve, or ſhall not be baptized, ſhall bee condemned. Seeing therefore hee ſaith, that unbeleefe is the cauſe of condemnation, by the contrary hee meaneth, that faith is ſufficient to ſalvation; which he himſelfe oftentimes

Rom.10.10.a

tentimes confirmeth, when hee ſaith; *Hee that beleeveth in the Sonne, hath life everlaſting, but hee that beleeves not in the Son, ſhall not ſee life; but the wrath of God abideth on him,* John 3.63. & 5.24. & 6.4. Concerning the other place, of eating the fleſh of Chriſt, and drinking his bloud, hee doth not here intreat particularly of the *Supper*; but generally of the union that we ought to have with his body, which indeede is altogether neceſſary to ſalvation, as hath beene fully proved by us in the firſt booke. But that union is no leſſe wrought by the word apprehended in faith, than it is by the Sacraments: as hath beene ſaid already.

CHAP.

CHAP. III.

Of Baptiſme, by the which God teſtificth that we are received of him into covenant, in that he doth communicate Chriſt Jeſus unto us, together with his benefits.

THEOPHILUS.

NOw we are to weigh thoſe two Sacraments each by it ſelfe; and in both, thoſe three conditions are to be ſearched out, that are required to make them truly Sacraments. Let us therefore begin with *Baptiſme*. What is the inſtitution of it?

Matth. Firſt indeed, it was inſtituted of God by the miniſtery of *John Baptiſt*, who thereupon had his name. Afterward it was dedicated and ſanctified of Chriſt in his owne body, when hee would be baptized of him, and

The inſtitution of Baptiſme.

and when hee commanded the Apoſtles to baptize.

Theoph. Let us ſee thoſe three things which thou ſaidſt were required in the lawfull inſtitution of a Sacrament: namely,

1. The ſigne and Sacramentall rites.

2. The ſignification of them.

3. The likeneſſe and agreement between both.

The ſigne.

Matth. The ſigne of this Sacrament is water, which ſignifieth the bloud of Chriſt: that is, the force of his death, becauſe it hath that effectuall working, in cleanſing our ſoules from the filthineſſe of ſinne, which materiall water hath in cleanſing our bodies. Thereupon this Sacrament hath the name of *Baptiſme:* for it ſignifieth a rinſing or waſhing away. Now thou haſt the ſigne.

The Sacramentall rite.

But the Sacramentall rite is, that he which is to be baptized be

be ſprinkled with water, or dipped in it: which was uſed in former times; and by it two things were ſignified unto us:

1 Firſt, that our ſoules are ſprinkled with the bloud of Chriſt, that is, be indeed partakers of the merit of his death: by the which we obtain full forgiveneſſe of all our ſinnes.

2. Secondly, that wee be regenerated into a new life. Therefore *Baptiſme* is of Saint *Paul* called *the Bath of regeneration.* By which words, thoſe two gifts of God that we obtaine in *Baptiſme* are excellently noted. Tit. 3. 5.

Theoph. How can the ſprinkling of water be a ſigne or token of our regeneration?

Matth. The Scripture is wont to ſet downe two parts of it: namely, the mortification or death of the old man, and the riſing againe of the new men, as it hath beene ſaid of us in his place.

place. But this mortification, which hath the force and working from the death and buriall of Chriſt, is moſt fitly repreſented by the ſprinkling of water: for it is all one, as if our old man being wounded to the death, or even ſwallowed up of death it ſelfe, were buried with Chriſt.

Then withall followeth the reſurrection of the new man, which hangeth upon the reſurrection of Chriſt, and is repreſented by the water making cleane: for by it is ſignified, That together with him wee doe riſe from the grave of death to become new creatures.

Theoph. There be yet behinde the promiſe and commandement of this Sacrament.

Matth. The words of Chriſt, ſet downe by S. *Matthew*, doe containe both: *Goe teach all nations, baptizing them in the name of the Father,*

The commandement & promiſe. Mat. 28. 19.

Father, the Son, & the Holy Ghoſt.

Theoph. The commandement I ſee, but not the promiſe.

Matth. It is contained under the commandement. For, when any is baptized *in the name of the Father, Sonne, and Holy Ghoſt*, it is as if it were ſaid unto him; By this viſible ſigne I doe aſſure thee, that all thy ſinnes are waſhed away, and thy ſelfe regenerated, not by any vertue or force that is in me, or in this water wherewith thou art ſprinkled: but by the mercy of thy heavenly Father, who, for this purpoſe, doth by the power of the holy Ghoſt, communicate unto thee Chriſt Jeſus his Son, with all his benefits, and uniteth thee unto him, ſo as thou art made partaker of him. Seeing therefore Chriſt commandeth, that theſe things ſhould bee preached, it is not to bee doubted, but that hee promiſeth the

The words in Baptiſme expounded.

the thing it ſelfe. *Baptiſme* therfore is given us of God, as it were writings ſealed: by the which hee aſſureth us of the full forgiveneſſe of all our ſinnes.

Theoph. What ſinnes thinkeſt thou be done away by *Baptiſme*? onely originall ſinne?

Matth. That indeede is firſt done away: not that it doth not remaine in us, but becauſe it is not imputed. The ſame alſo we may affirme of other ſins, which be effects of it. For they be put away by this Sacrament: they be put away (I ſay) both they that be paſt, and thoſe that are to come. The words therefore delivered of the Miniſter in *Baptiſme*, by the commandement of God (namely, *I baptize thee in the name of the Father, Sonne, and holy Ghoſt*) ſhould alwaies be in our eares, even untill the laſt gaſp: and by them ought we to be aſſured of the full forgiveneſſe of

What ſins be put away in Baptiſme.

of our ſinnes. For the bloud of Chriſt, in the which we are once baptized, is never drawne cleane out: but is alwaies freſh, as the Apoſtle ſpeaketh; that is, full of efficacy and ſtrength, to the continuall waſhing away and cleanſing of all our filthineſſe and iniquities. Heb. 10. 10. 11. 12. 14. & 9. 13. 14.

Theoph. Thou ſaidſt in the expoſition of this promiſe, that in this Sacrament, the Father did communicate Chriſt and his benefits unto us. But both the ſigne of it, and the Sacramentall rites, do only repreſent unto us the participation, or fellowſhip which we have with his death: but not the communion wee have with his body. Of our union with Chriſt.

Matth. Wee have taught in the firſt booke, that no man can bee partaker of Chriſts benefits, which is not made one with him. The one therefore followeth upon the other. By theſe things

things therfore it is proved, that by *Baptiſme* wee be truly made partakers both of Chriſts body, and of his benefits: which alſo S. *Paul* confirmeth in theſe words, *So many of you as bee baptized into Chriſt, have put on Chriſt.*

Gal.3.27.

Theoph. I come againe to the inſtitution of *Baptiſme*, wherein Chriſt ſaith to his Apoſtles; *Goe, teach all Nations, baptizing them in the name of the Father, Son, and holy Ghoſt.* What is the cauſe that Chriſt commandeth his Apoſtles to teach firſt, before they baptize?

Mat.28.19.

Why Chriſt would have the Word preached before Baptiſme be adminiſtred.

Matth. The reaſon is moſt evident. For, ſeeing the Sacraments be as ſeales of the Word, it is fit that every one ſhould be firſt inſtructed in the doctrine, before he be baptized or confirmed in the ſame doctrine; excepting onely the children of the faithfull, of whom there is another reaſon, which cauſeth that they

they are to be baptized presently after they be borne.

Theoph. What is that reason?

Matth. Because God hath promised in the person of *Abraham*, that he will be the God of the faithfull, and of their seed. Which selfe same thing God confirmeth in the Law, when he saith; *That hee is such a one as sheweth mercy to a thousand generations of those that love him, and keepe his commandements.* Seeing therefore the children of beleevers appertaine to the covenant of God, it is not to be doubted, but that the Sacrament of it, namely, *Baptisme*, is to be ministred to them. Which is againe confirmed by the example of the Israelites, who by the commandement of God circumcised their children the eighth day.

Baptizing of children.

Exod. 20.

Theoph. Is there the same reason of *Baptisme* as of Circumcision?

Matth. Yea altogether; and in very

The agreement betweene Circumcision and Baptisme.

very deede it is one and the selfe same Sacrament, as concerning the substance. For, after the comming of Christ, *Baptisme* came in place of Circumcision; and by it the gifts of God were not diminished, but increased unto us. For, as the Sacraments of the new Testament have a far more easie and plaine signification than the Sacraments of the old Testament; so the force and efficacy of them is farre greater.

Theoph. But what profit can there come by *Baptisme* to a child without understanding and knowledge?

What profit commeth by baptizing of children.

Matth. Much, if thou consider both the glory of God, the comfort of the parents, and finally, the edification and salvation of the child.

Theoph. Why so?

Matth. First of all, God is glorified, for that hee sheweth himselfe true in his promises, by the

the which it is, that hee hath mercy upon the faithfull, even to the thouſand generation. Moreover, the parent himſelfe is wonderfully comforted and confirmed in the love of God, when he ſeeth, that not onely he himſelfe is beloved of God; but alſo that the love and grace of God is derived unto his chidren, which God aſſureth him of, by that viſible ſigne. Finally, concerning the childe, it hath a marvellous benefit beſtowed upon it, in that he doth ſo ſoone obtaine the partaking of Chriſt and his benefits, by the which he hath the inheritance of eternall life. By the remembrance whereof, when he commeth to age, he is wonderfully confirmed in the love and feare of God: namely, when hee calleth to minde, that hee is ſo much eſteemed of God, that even from his comming into this world, he obtaine d

ned fellowſhip in his covenant.

Theoph. But how can a young child by *Baptiſme* be partaker of Chriſt and his benefits? ſeeing it is certaine, that hee lacketh faith: without which thou affirmedſt before, that no man can have the fellowſhip.

How the children of beleevers lacking faith be partakers of Chriſt.

Matth. That indeed is true in thoſe that be of yeares, and in ſuch as for their age may beleeve. But God worketh in the children of the faithfull belonging to his covenant, another way unknown to us. Whom alſo the Apoſtle doubteth not to call holy, inſomuch as they cannot periſh, ſeeing they have in them a ſprig of faith: which doubtleſſe, when time ſhall come, bringeth forth the fruits, in ſome ſooner and in others later; as it ſhall ſeeme good to the Lord to call them.

Theoph. I doe now ſee, that the children of the godly are to be

be baptized. Notwithſtanding, I wil propound one queſtion more, before I goe from the ſpeech which I have begun. How can it be, that thoſe children of the godly ſhould bee borne defiled with originall ſinne, ſeeing their parents are purged of it?

How the children of the godly be borne in originall ſinne.

Matth. Auguſtine, by an excellent ſimilitude, anſwereth this queſtion in theſe words: Like as chaffe, by the labour and great diligence of man, being ſevered from the wheat, abideth notwithſtanding in the fruit which groweth of that wheat thus cleaſed: ſo ſin, whereof by *Baptiſme* the parents are cleanſed, abideth in thoſe whom they have begotten. Therefore, our children, except they be borne againe by a ſpirituall birth, cannot be accounted the children of God, nor heires of eternall life.

Aug. de pecca. mer. & remiſſ. li. 3. cap. 8.

CHAP.

CHAP. IV.

Of the Supper of the Lord, by the which God teſtifieth, that his Covenant is enlarged in us, foraſmuch as hee maketh us more and more partakers of Chriſt and his benefits.

THEOPHILUS.

HItherto hath beene ſpoken of *Baptiſme*: let us now come to the *Supper of the Lord*, and let us begin at the inſtitution of it.

Matth. The Evangeliſts ſhew, that it was inſtituted of Chriſt the ſame night he was betraied, after that he had ſupped, and had eaten the Paſchall lambe, according to the Law.

Theoph. I thinke it was thereupon called *Supper*.

Matth. It is called *Supper* of the Apoſtle, not ſo much for this cauſe, as to ſhew that it is indeed a ſpirituall *Supper* made by God unto the faithfull: wherein he feedeth

Of the word *Supper*, and the inſtitution of it.

feedeth them with the body and bloud of Jesus Christ, into the hope of eternall life.

Theoph. The three heads of the institution are to be examined of us: namely,

1. The signes and Sacramentall rites.
2. Their signification.
3. And finally, the likenesse or agreement betweene both.

Matth. The signes are bread and wine: which indeed do signifie the body and bloud of Christ. Because the body and bloud of Christ have that force and efficacy in the feeding of our soules, which bread and wine have in nourishing our bodies. And for this cause, Christ also calleth himselfe *the bread of life.* The signes of the Supper. Joh 6.48.

Theoph. What difference makest thou betweene the bread and wine of the *Supper*, and the bread and wine which wee use for our ordinary meat and drinke?

Matth. Truely none in the ſubſtance; but in the uſe and miniſtring of the *Supper*: concerning which, this I hold, That the one is ſet before us for the nouriſhment of the body: but the other be ordained of God to be ſignes of the body and bloud of Chriſt. The ſame alſo is to be thought of the water of *Baptiſme*.

Theoph. Why be there two ſignes in the *Supper*?

Why there is a double ſigne in the Supper.

Matth. To the end wee might know, that in Chriſt wee have whole & perfect ſpirituall food; that is, whatſoever is requiſite to our ſalvation. It was alſo done for a more perfect remembrance of his death. For the wine, which is the ſigne of his bloud, doth as it were repreſent it before oureies.

Theoph. Let us come to the Sacramentall rite, and the ſignification of it.

Mat. It is double or two-fold.

1. For the one reſpecteth the Miniſter. 2. The

2. The other him which is partaker of the *Supper*.

The first is this, to take the bread and breake it: Whereby is signified, that Christ with suffering, was broken for our redemption: which himselfe declared in these words, *This is my body, that is broken for you.* Then to give it being broken, and to deliver the wine in the cup. By which rites is meant, that God doth offer and give Christ unto us, together with all his benefits. The latter rite is, that hee which commeth to the *Supper*, should receive, eat, & drink the bread & wine given unto him. Which indeed do signifie, that in the *Supper* we do truly receive Christ, eate his body & drinke his bloud; by the which we are nourished into the hope of eternall life, if we doe not put him from us through unbeliefe.

The Sacramentall rite of the Supper.

What the Ministers must doe in ministring the Supper.

What they must do that come to the Lords table.

Theoph. What is it to eate the body of Christ?

Matth. To be ſo neerly joyned with his body, as the meat which we eate is with our owne body.

Theoph. What is it to drinke the bloud of the Lord?

Mat. To be as truly partaker, of the death and paſſion, as if we our ſelves had ſuffered the ſame. And this doth our Saviour meane, when he ſaith; *Verily, verily, I ſay unto you, Except you eate the fleſh of the Son of man, and drinke his bloud, you have no life in you. He that eateth my fleſh, & drinketh my bloud, hath eternall life.* But this is to be noted (which we ſpake of before,) namely, that by the merit of Chriſts death (repreſented in the holy *Supper*, by wine, that ſignifieth his bloud) the Scripture underſtandeth all the benefits of Chriſt, but, for the moſt part, maketh mention of that onely, becauſe it hath as it were the firſt and chiefe place.

Joh. 6.

Theoph. Let us goe forward. What

What understandest thou by that spirituall food, which thou saidst came by the eating of Christs body, and drinking his bloud?

Our spirituall food in the Supper.

Mat. First peace of conscience: namely, because we are more and more assured of the forgivenesse of our sins promised by *Baptisme*. Secondly, the daily growth & increase of the new man, begun in us in our *Baptisme*, so as we have power given us to serve God better, and to resist the temptations that are wont to cal us away from his obedience: wherupon followeth an effect of this spiritual food; namly, that we are confirmed daily in the hope of eternal life. And by these things appeareth that which I have said of the difference of the Sacraments; to wit, that *Baptisme* doth testifie the beginning of our partaking with Christ & his benefits, & the *Supper*, the continuance and increase thereof.

Theoph. Now let us come to

the Commandement and Promiſe of this Sacrament.

Matth. Both be added preſently after the word of inſtitution: *Take, eate, drinke you all of this, doe this in remembrãce of me.* Lo there is the commandement: then the promiſe, *This is my body, This is my bloud.* For the meaning of theſe words is as much, as if Chriſt had ſaid; This bread and this wine do ſo repreſent unto you my body & bloud, that they aſſure you, receiving the viſible ſignes, to be indeede partakers of thoſe things that be ſignified by them: namely, of my body and bloud.

Theoph. But the words of Chriſt ſeeme not to have that meaning, but rather that the bread & wine are tranſubſtantiated or turned into his body and bloud.

Matth. The words themſelves cannot beare it. For if Chriſt meant to have ſignified that, hee would have ſaid thus, Let this be made

made my body, or, let it be changed into my body.

Theoph. What then were the meaning of Christs words, if they were to be expounded according to the letter, as they say?

Mat. They should rather signifie, that his body and bloud were changed into bread and wine. For if any saw the pillar of salt, wherinto *Lots* wife was turned, out of all doubt hee would say; This thing, that is, this pillar of salt, is *Lots* wife, that he might declare that she was turned into that pillar: & such as heard those words would take them in that sense.

The exposition of Christs words.

Theoph. I perceive indeed, that those words, if they were to be expounded literally, do properly signifie as thou saist. Howbeit, that sense agreeth not to the words of Christ.

Matth. Thou thinkest rightly: & that former agreeth nothing more, namely, whereon transub-

ſtantiation is builded, which indeed the very words doe not beare, yea rather out of it foure abſurdities doe follow.

A confutation of the abſurdities following upon Popiſh tranſubſtantiation.

Theoph. Rehearſe them.

Matth. Firſt, if the bread and wine be turned into the body and bloud of Chriſt, there ſhall be no ſignes in the holy *Supper*: and therefore it ſhall not be a Sacrament: which indeed cannot bee without a viſible ſigne.

Secondly, Chriſts bloud ſhall bee ſeparated from his body, which is moſt abſurd, and impoſſible to be. Moreover, the body of Chriſt ſhould be infinite: & therfore he ſhould not be a very man; neither ſhould hee have truly aſcended into heaven. By which opinion, the chiefe points of our faith ſhould be overthrowne.

Theoph. Some doe object, that Chriſts body is now glorified, and at one and the ſame time may be in divers places.

Matth.

Matth. This objection is vaine. For, when Christ instituted the *Supper*, his body was not glorified. Adde hereunto that the glorification hath not taken from it the nature of a true body, but hath taken away the infirmity and weaknesse of it: which was very well observed of one of the Fathers. For this cause S. *Peter* saith, *The heaven must hold him, untill the time of the repairing of all things.* And the *Angels* in another place; *So shall he come, as you have seene him goe into heaven.* Acts. 3. 21. Acts. 1. 11.

The. Shew the fourth absurdity.

Matth. It is this, that the wicked & hypocrites, comming to the *Supper*, should truly partake of the body and blood of Christ: which verily were nothing else but to joyne God and Sathan together. Moreover, contrary unto that which the Scripture expresly teacheth, the unbeleevers should be saved. For

Christ affirmeth, *Whosoever eateth my flesh, and drinketh my bloud, hath everlasting life*, Joh. 6. 54.

Against those who say, the reprobates in the Supper be partakers of Christs body and bloud. 1 Cor. 11. 29.

Theoph. But Christ understandeth those, which eate his flesh, and drinke his bloud worthily. For the Apostle saith, *Hee that eateth this bread, & drinketh this cup unworthily, eateth and drinketh to himselfe damnation.*

Mar. The Apostle saith not, who so eateth the body of Christ, and drinketh the bloud of Christ unworthily, but, he that eateth the bread, and drinketh the cup. For Christ should offer his body to be profaned, if he made the unworthy partakers of it. Moreover, his gifts be unseparably joyned with his person: & therefore it is impossible, that any should cōmunicate with his body, but the same also must be partaker of all his benefits, & even of everlasting life. For this cause S. *John* saith, *He that hath the Son, hath life: He that hath*

not

not the Son of God, hath not life. 1 Joh. 5. 12.
Thoſe foure abſurdities reckoned up by us, do moſt manifeſtly overthrow the opinion of trāſubſtantiation, which is alſo diſproved by experience it ſelfe; foraſmuch as the bread & wine of the *Supper*, if they be kept long, doe corrupt. Whereupon it is plaine that their ſubſtance is not changed.

Theo. I do indeed perceive that the words of Chriſt do not eſtabliſh tranſubſtantiation, or the turning of the ſignes into the things ſignified: both becauſe the words themſelves cannot beare it, & eſpecially in this, that moſt groſſe abſurdities do follow therupon. But by what arguments can you prove, that the expoſition brought by you, doth expreſſe the ſenſe of Chriſts words, and that this was his meaning?

Matth. Seeing there muſt be an expoſition of them, it is not to be doubted, but it ought to be true & proper; being ſuch as may be con-

In a true expoſition of Chriſts words in the Supper two thing required.

confirmed by the testimony of the holy Scripture, & whereupon no absurdity followeth But that which I have brought is such: therefore it is true and proper.

Theoph. If you prove these two points, doubtlesse you overcome.

Matth. First, that exposition is confirmed by the testimony of the holy Scripture. For S. *Paul* thus expoundeth the words of Christ, instituting the *Supper*; *The cup of the blessing, which we blesse, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* Which words doe indeed signifie no other thing, but that wee should understand the bread & wine, to be most certain signes of our cōmunion & fellowship with Christs body & bloud. And that doth altogether agree with my exposition. Moreover, these words, *This is my body*, are to have the like exposition with these,

1. Testimony of Scripture confirmeth it. 1 Cor. 10. 16.

theſe, *This is my bloud*: But S. *Luke* expoundeth them thus; *This cup is the new Teſtament in my bloud, which is ſhed for you.* The ſame expoſition alſo did S. *Paul* follow, repeating the words of the inſtitution alſo. And this maner of ſpeech can admit no other expoſition (without wreſting the words) than this, That the wine offered in the cup, is a moſt ſure pledge of the covenant, which God hath made with us by the precious bloud of Chriſt. The ſame therfore is to be ſaid of the bread; namly, that it is a moſt ſure pledge of the union which we have with the body of Chriſt.

Luk. 22. 20.

1 Cor. 11. 25

Theoph. Concerning the firſt thing required in a true interpretation, thou haſt ſatisfied me: let us now come to the other.

Matth. Concerning the other, I affirmed, that the expoſition which I brought, had no abſurdity in it. For it hindereth not, but that

2 No abſurdity enſueth of it.

that we may truly eate the body of Christ, and drinke his bloud, to our salvation. Yea, the foure absurdities which I spake of even now, be avoided.

For the signes retaine their owne nature.

The bloud of Christ is not separated from his body.

The truth of his humanity, ascention, & sitting at the right hand of the Father, remaineth safe.

Finally, the unbeleevers are not partakers of his body and bloud.

Theoph. If that were the meaning of Christ, why did hee not expresse it in plainer words, and lesse doubtfull?

Why Christ used those words, and no other in the institution of the Supper.

Matth. Hee could not expresse that promise, in fewer and more significant words. For if hee had said, This is a pledge or signe of my body, there had bin no promise. It had therefore bin necessary for him to have used long circum-

circumſtance of words, after this maner; I avouch that this bread, and this wine, doe repreſent unto you my body and bloud, that as often as yee receive theſe viſible ſignes, ye ſhall be truly & indeed partakers of the things, whereof they be ſignes. But this kind of ſpeech had not bin of ſuch force and weight as that is which hee uſeth, *This is my blond*: for it comprehendeth all thoſe things under it; but with a greater Majeſty. And for this cauſe the holy Ghoſt uſed a like kinde of ſpeech in all the Sacraments of the old Teſtament: to wit, in that it giveth the name of the thing ſignified to the ſignes themſelves, to teach us, that the worthy receivers be truly partakers of the thing ſignified.

The confirmation of the former interpretation.

Theoph. Declare that unto me particularly in ſome Sacraments of the old Church.

Matth. Firſt, God meaning to aſſure

Gen. 17. 9. 10. 11.

assure *Abraham* and his posterity, that circumcision was unto them a most certaine signe that they were reckoned in his covenant, calleth it *His Covenant*.

Exod 12. 11.

The same also saith *Moses* of the Sacrament of the Passeover. For he calleth it *the Lords Passover*, to give them to understand, that it was a most certaine token of the good will of God. Whereof the Israelites had experience when the Angell destroyed the first borne of the Egyptians, and passed over their houses without touching them, whereof the Passeover was a Sacrament.

Theoph. Indeede these kinds of speaking do come somwhat neere to the words of Christ used in the institution of the holy Supper. But I demand, If there be any altogether like unto them, & that have the same meaning with that which thou hast alledged?

Matth. There be. For the Apostle,

ſtle, ſpeaking of the Sacraments which the fathers uſed in the wilderneſſe, ſaith, that *the rocke*, that is, the water which *Moſes* had (not without miracle) brought out of ſtone, *was Chriſt*: to teach, that it was unto them a moſt effectuall Sacrament of the communion & fellowſhip which they had with Chriſt. For the ſame Apoſtle affirmeth, that the Fathers did eate the ſame ſpirituall meat with us, & drinke the ſame ſpirituall drinke. Lo therefore a maner of ſpeech altogether like to that which Chriſt uſed in the inſtitution of the *Supper*, and which hath the ſame interpretation with that which I brought a little before. Yea & that more is, there is uſe of this kind of ſpeech not only in the Scripture, but alſo in our common talk. For if a king will forgive an offender the puniſhment of his faults, delivering unto him his letters patents, confirmed 1 Cor. 10. 4.

firmed by his hand-writing and ſeale, he will ſay, Behold thy pardon: and yet he meaneth not, that the letters patents be his pardon, but only a certain teſtimony of his pardon. And this ſimilitude very excellently agreeth with the Sacraments, which be, as it were, ſeales of the word: as the Apoſtle teſtifieth, ſpeaking of circumciſion. For he calleth it *the ſeale of the righteouſneſſe of faith.*

Rom. 4. 11.

Theoph. I doe now ſee, that thy interpretation doth expreſſe the true meaning of Chriſts words. I do alſo grant, that by thoſe words Chriſt aſſureth us, that wee are as verily partakers of his body and bloud, as we do receive the bread & wine. But how can that be? underſtandeſt thou that his body is ſhut up or incloſed in the bread, and his bloud in the wine?

Againſt the error of conſubſtantiation.

Mat. At no hand. For the words themſelves cannot any way beare it. For, Chriſt muſt then have ſaid:

ſaid: My body is with this bread, & my bloud is with this wine. Secondly, we ſhould hold a carnall eating, which would lead us to the three abſurdities, reckoned up by us, when we ſpake of tranſubſtantiation: namely, that the bloud of Chriſt ſhould be ſevered from his body; that his body ſhould be infinite: and finally, that the wicked, comming to the *Supper*, ſhould communicate with the body and bloud of Chriſt, & conſequently obtaine everlaſting life. Moreover, Chriſt himſelfe doth teach the contrary. For unto his Diſciples, judging the ſpeech which he had of eating his body to be hard, hee anſwereth thus: *It is the ſpirit that giveth life, the fleſh profiteth nothing. The words that I ſpeake unto you, are ſpirit & life.* By which words hee declareth moſt evidently, that he ſpeaketh not of any carnall, but of a ſpirituall eating. Joh. 6. 63.

Theoph.

Theoph. You have affirmed before, that Chriſt, in that place did not ſpeake of the eating which is in the *Supper*, but of that which is ſpirituall by faith.

Of the eating of Chriſts body, and drinking his bloud.

Matth. As the Scripture doth ſet before us one Chriſt, ſo it ſheweth one way, how to eat his fleſh & drink his bloud (that is, wherby we may bee made one with him, that ſo we may be partakers of all his benefits): & this is ſpiritually by faith. Seeing therfore this ſpirituall eating is abundantly ſufficient to our ſalvation, & is grounded on the word of God, it overthrowes that carnall eating which men, by the example of the Capernaites, have deviſed to themſelves: from the which alſo (if it could be) there were no other profit to bee looked for, than that which wee receive by ſpirituall eating.

Therefore, albeit Chriſt, in that place, ſpeaketh not of the Sacramentall

mental eating, but of that which is by receiving the word in faith, nevertheleſſe, it both may and ought to be referred unto that; becauſe it is one and the ſame eating. And therfore whatſoever is ſaid of the one, muſt neceſſarily agree to the other. And doubtleſſe, ſeeing the queſtion is of the food of our ſoules, which is ſpirituall, and the meat is ſpirituall, it followeth of neceſſity, that the eating is ſpirituall; even as wee cannot nouriſh our bodies, except earthly food be viſibly and ſenſibly eaten, for the preſervation of this life.

Theoph. What doſt thou properly underſtand, by ſpiritual eating?

Matth. That Chriſt, although (concerning his humane nature) he goe not out of the heavens, doth yet by the power of the holy Ghoſt communicate unto us his body and bloud, and that by faith, which is in ſtead of a ſpirituall

How wee that be in the earth, be partakers of Chriſt his body which is in heaven.

tuall hand and mouth, by which we receive him, & apply him unto us; as hath bin more at large declared of us, in the Chapter of faith. And this is the ſpirituall eating of Chriſt by faith, being oppoſite to the carnall eating, which ſome have dreamed to be with the bodily mouth; ſo that the very ſubſtance of the body & bloud of Chriſt is eaten with it, which is a moſt abſurd fiction. And no marvell though ſome have fallen into it: for, as the ſpirituall man, when he heareth that the body of Chriſt is to be eaten, and his bloud to be drunken, underſtandeth it (according to his ſpirituall hunger & thirſt) ſpiritually; and therfore prepareth his heart by faith: ſo contrariwiſe, the carnal man hath no other than carnall cogitations in all this buſineſſe; and therefore prepareth the mouth of his body to devour Chriſt. But the ſaying of *Auſtin* is noable, Why doeſt thou

thou make ready thy teeth & belly? Beleeve, and thou haſt eaten.

Theoph. But how can it be, that Chriſt, which is in heaven, ſhould truly communicate his body unto us, that be converſant upon the earth?

Matth. That ought not to ſeeme marvellous unto us: for if the Sun, being a creature without life, do by his beames communicate the effect and power of it unto us that live upon the earth; by a farre ſtronger reaſon may Chriſt, which is the Sun of righteouſneſſe, by the immeaſurable power of the holy Ghoſt, truly make us partakers of his body, in the *Supper*; to whom it is no harder to joyne together things far diſtant aſunder, than thoſe that be moſt nigh. Which indeed appeareth even by this, that it joyneth together all the faithfull (albeit they be ſcattered here and there) into one body, whereof Chriſt is the

1 Cor. 10. 17.

the head. That is alſo ſhadowed in the *Supper:* for the Apoſtle ſaith, *We which are many, are one body: for all of us are partakers of one bread.*

An objection againſt ſpirituall eating.

Theoph. But ſome object, that if in the *Supper of the Lord* we do onely ſpiritually and by faith communicate with the body of Chriſt, there is no great profit of it, ſeeing that it is daily fulfilled in us, by the miniſtery of the word received by faith.

Matth. It followeth not. For there be divers helpes ordained of God to the ſame end; namely, to procure or further our ſalvation, in his Son, through the holy Ghoſt: even as a good Phyſitian procureth the health of the Patient committed to his truſt by ſundry meanes. Wherefore although by receiving the word in faith, Chriſt be already ſpiritually eaten of us: yet nevertheleſs this is more & more performed

in

in the *Supper*: through the which the Lord ſo worketh according to his promiſe, and ſo furniſheth us with the power of the holy Ghoſt, that our hearts be more aboundantly inflamed with his love, and confirmed in the hope of everlaſting life.

Theoph. Seeing then it is certaine, that we are not otherwiſe partakers of Chriſt in the *Supper*, than ſpiritually and by faith: it followeth, that all they which come to it without faith, have no fruit or benefit by it.

Matth. That indeede is moſt true. For, by their unbeliefe they refuſe Chriſt, whom God offered to them in the *Supper*. Wherefore, they be partakers onely of the ſignes, and that to their condemnation: ſeeing that (ſo much as in them is) they prophane and unhallow that moſt holy ſpirituall banquet, provided of God for his chil-

dren: whiles they come unto it, not furniſhed with that moſt precious garment, namely, faith: whereby wee are juſtified before God, made the ſons of God, and be accounted worthy to ſit downe at his table. For this cauſe the Apoſtle commandeth that *every one ſhould prove himſelfe, and ſo eate of that bread, and drinke of that cup*, 1 Cor. 11. 20.

Theoph. What is the way whereby a man ought to prove himſelfe?

Matth. Let him try himſelfe, and ſee whether hee have faith; which ſhall bee eaſie to perceive by repentance, as it hath beene ſaid of us in the proper place. Whoſoever therefore is not any way touched with repentance, is altogether unworthy to be admitted to the *Supper of the Lord.*

Theoph. But what thinkeſt thou

thou of him, that hath ſome feeling of repentance, though it be very little?

Matth. If it be ſo little, that it ſhew not it ſelfe by returning to God, and by amendment of life, it ought to bee ſuſpected. For, true repentance, albeit it be weake, doth alwayes diſcover it ſelf by ſome outward workes.

In the meane time, it is not to bee doubted, but that as our faith is alwayes very weake, ſo it ſtandeth with our repentance. And this doubtleſſe is ſo, even in the moſt regenerate, although diverſly; for in ſome it is more, in others it is leſſe. Notwithſtanding, it is ſo farre off, that this weakneſſe ſhould drive us from the holy *Supper*, that it ought rather to ſpurre us forward to come unto it, that by it wee may bee ſtrengthened in faith

and repentance: even as the ſicke man, the weaker hee knoweth himſelfe to be, ſhould ſo much the more diligently ſeeke for meate, both to receive nouriſhment thereby, and alſo to repaire his ſtrength. Therefore they only be unworthy to come to the Lords *Supper*, who delight in their ſinnes, and goe on in them. For, ſeeing they be dead in ſinne, they neither are worthy, nor have further uſe of this ſpirituall ſuſtenance.

Theoph. But if ſuch men come to the *Supper*, what thinke you is to be done?

Matth. If their unworthineſſe be ſecret and hidden, they ought to be left to the judgement of God, who will one day take vengeance upon them: but if it be knowne, they ought (by order of Eccleſiaſticall diſcipline) to be put backe from it.

Theoph.

Theoph. What call you Eccleſiaſticall diſcipline?

Matth. The order inſtituted by God in the Church, ſpecially for two ends. The firſt is, that the Miniſtery may be upheld, that (as S. *Paul* ſaith) *all things may be done in the Church decently and in order.* Alſo, that upon appointed dayes and at certaine times, Sermons may be made, and the Sacraments adminiſtred, and with due reverence frequented and reſorted unto, by ſuch as have joyned and betaken themſelves to the Chriſtian Church. The other end is, that the converſation and doctrine of every one may be looked into, that ſuch as have given offence may be corrected and delt with, according to the degrees preſcribed by Chriſt: yea, if they be ſtubborne, to be at length excommunicated, that is, cut off from the body of the Church, leſt God himſelfe

Eccleſiaſticall diſcipline.

1 Cor. 14. 40.

Mat. 18. 15. 16. 17.

himselfe be slandered, and the flocke (by their evill example) infected. Moreover, that (if it be possible) they may (as S. *Paul* teacheth) by that shame be called to repentance.

Theoph. Of whom ought that Ecclesiasticall discipline to be exercised?

Matth. Of the Pastors of the Church, to whom are to bee adjoyned certaine Seniors or Ancients for this end, as necessity shall require, chosen of the Church.

THE

THE SUMME OF All Christian *Religion*,

Declared in a threefold me-*thod or order.*

THEOPHILUS.

THankes bee to God, from whom we have received this benefit, that wee have happily in my judgement handled all the parts of Christian Religion. Now I would that thou shouldest draw the chiefe heads of it into a short sum, before wee make an end of this our disputation.

Matth. That abridgement or Breviary may be done in a triple or threefold method, ſo as the firſt may be profitable to the inſtruction of the godly; the other to their comfort, and the third to conſiſt of both, by making an oppoſition or contrariety of true religion, with all other religions.

Theoph. Goe to therefore, declare the firſt.

The firſt Epitome.

Matth. It ſhall declare the order of the whole booke: which indeede may be brought into five heads or principal points: the dependancy, coherence, or linking together wherof ſheweth what certainty and truth is in every one of them, and ſo in all Chriſtian Religion, in ſuch ſort as it hath beene laid forth by us.

Theoph. Rehearſe thoſe chiefe points.

Matth. The firſt intreateth of God.

The

The second of Man.
The third of Christ.
The fourth of Faith.
The fift of the holy Ghost.

Theoph. It shall be so much the more easie to remember them, because each of them may be applied to each finger of the hand. Declare them therefore to me in order, and shew mee the coherence and agreement which thou diddest attribute unto them.

Matth. First, wee must hold this principle, That God (seeing he is perfectly just, and perfectly mercifull) doth not onely shew his mercy, but doth also declare his justice. God.

This foundation being laid, it followeth, that man (who of his owne nature is a wretched sinner) cannot be saved from eternall death, which he hath deserved, except hee have some fit meane, whereby the perfect justice of God may be satisfied. Man.

But there can be found no other meane, beſides the merit of Chriſts death. For by it the wrath of God being appeaſed, there is a way made for us unto his mercy, and therefore unto eternall life. But Chriſt ſhall profit us nothing, except we be members of his body, and ſo be partakers of his benefits. And both of theſe we obtaine by faith: which indeed ſheweth it ſelfe by good workes: and namely, by prayer. Finally, the holy Ghoſt worketh this faith in the hearts of the godly, by the preaching of the word, & confirmeth and keepeth it, as well by that preaching, as by the uſe of the ſacraments, till at length he bring us to everlaſting life.

Chriſt.

Faith.

The holy Ghoſt.

Theoph. This is an excellent Breviarie: for, in moſt few words and fit order, it containeth the ſumme of Chriſtian doctrine, for the inſtruction of the godly.

Now

Now therefore let us come to the other, which thou saidst was profitable for the comfort of the faithfull. The second Epitome.

Mat. That shall be set out in an order diverse from the former: but it may bee also brought in five heads;

1. The first is of repentance.
2. The second of faith.
3. The third of Christ.
4. The fourth of God.
5. The fift of eternall life.

And these also be joyned together betweene themselves by a most close coherence and neere band, to assure the godly of their salvation.

Theoph. Shew me that band, or coherence.

Matth. First, whosoever doth truly repent (& that is easily perceived, namely, when wee serve God from the heart) he hath faith. Repentance.

But whosoever hath faith, is partaker of Christ and his benefits. Faith.

And

Chriſt. And againe, whoſoever is partaker of Chriſt and his benefits, is juſtified, and made the child of God. But whoſoever is juſtified and made the child of God ſhall bee delivered from condemnation, and made partaker of eternall life. Whereupon it followeth, that hee, which by good workes is aſſured of his repentance, ſhall never periſh, but have life everlaſting. And thoſe five ſtairs or ſteps may be in ſtead of a ladder, by the which wee may climbe up even into heaven, to underſtand certainly whether our names be written in the booke of life, or not: but the firſt onely is hard.

God.

Eternal life.

Theoph. Why ſo?

Matth. Becauſe there is no little labour to be beſtowed in the deniall of ſinne, that we may ſerve God from the heart: but when a man by the grace of God hath profited ſo farre, there is very

very little labour behinde. From hence it is, that ſometimes the Scripture attributeth our ſalvation unto workes, namely, to note untous this order. As when he ſaith: *God will give to every one according to his workes. They ſhall come forth that have done well, to the reſurrection of life.* Rom.2.6. Joh.5.36. Whereunto alſo that ought to be referred, which is ſaid in another place, *Bleſſed are they that walke in the Law of the Lord*, Pſal.119.1.

Theoph. There is one doubt behinde within me, which ſeemeth to let that the godly cannot be ſure of their ſalvation: namely, becauſe thereunto is required, that they be ſure of perſeverance and continuing to the end: without which, Chriſt affirmeth that none can be ſaved. Nevertheleſſe, there bee many found, which in ſhew begin happily, yea alſo, have long continued in the knowledge and con-

confeſſion of the truth, who notwithſtanding doe ſo fall from it, that they never returne.

Matth. It is true indeed, that perſeverance is neceſſary to ſalvation: howbeit, the Apoſtle affirmeth, that *hee which hath begun the good worke in us, will perfect the ſame, even unto the day of Chriſt*; that is, to the end of the battel. And concerning them that fall away, the words of the Apoſtle be manifeſt, *They went out from us, but they were not of us: for if they had beene of us, they ſhould have continued with us. But this is done, that it might appeare, they all were not of us.* Moreover, they bee thoſe of whom Chriſt ſpeaketh, when he ſaith, *They which received the ſeede* (that is, the doctrine of the truth of the Goſpell) *in ſtony ground, are they which heare the word, and ſtraight-way receive it with joy: but they have no roote in*

Phil. 1, 6.

1 Joh. 2. 19.

in themſelves, but are for a time, & when trouble or perſecution ariſeth for the Words ſake, they are by and by offended. But they which received the ſeede amongſt thornes, are ſuch as heare the Word: but the cares of this world, and the deceitfulneſſe of riches choake the Word, and it is made unfruitfull, Matth. 13.21.22.

Theoph. This therefore is your meaning that they which ſo fall from the profeſſion of the Goſpell, that they never returne againe, did never truly beleeve the Goſpell: although for a time, they did in outward ſhew make profeſſion of it.

Matth. You thinke right. For true faith is ſeated in the heart, and there taketh roote by the effectuall working of the holy Ghoſt: which he beſtoweth not upon any, but thoſe that be choſen of God in Jeſus Chriſt unto ſalvation. And by this meanes, he

hee openeth unto us the counſell of God (which we otherwiſe know not) concerning ſaving us. Whoſoever therefore by their true repentance, be aſſured of their faith, ought not to make doubt either of perſeverance, or of eternall life.

Of the eternall election of God.

Theoph. You have touched a doctrine, which to ſome ſeemeth difficult and hard. Nevertheleſſe, I would we might ſpeake a little of it. For I account it among thoſe things, which the more deepely they be ſearched into, the more they be obſcured and darkned. Firſt, ſhew me what is the foundation of it.

By what doctrine it is proved.

Matth. Firſt, it may be gathered out of the whole Chriſtian doctrine; but eſpecially out of the doctrine of juſtification by faith, and of regeneration: by which wee are taught, that our ſalvation is freely beſtowed upon us in Jeſus Chriſt, and that it cannot

cannot ſpring from our ſelves. Seeing therefore God beſtoweth not ſo great a benefit upon every one, it followeth neceſſarily, that they which obtaine it were choſen of God himſelfe, according to the good pleaſure of his will: and therefore that the eternall election of God cannot be taken away, but that together with it the principall foundation of Chriſtian Religion ſhall be overthrowne, and our ſalvation made void.

Theoph. Is there not ſome expreſſe teſtimony of it in the Scripture?

Matth. There is: and not only one, but more; and thoſe moſt plaine. Among the which, the words of S. *Paul*, writing to the Epheſians, be the chiefe; *God hath choſen us in Chriſt, before the foundations of the world were laid, making knowne unto us the myſterie of his will according to his good pleaſure,*

Proved by teſtimony of Scripture

Eph. 1. 4. 5. 13. 14.

pleaſure, which he had purpoſed in himſelfe. And wee are ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance.

Theoph. A few words indeed: but ſuch, whereby the Apoſtle bringeth great light to this doctrine. For it is made the eaſier by the diſtinction which hee uſeth, namely, according to the perſons of the Trinity, whiles he attributeth the beginning or foundation of it to the Father, the matter to the Sonne, and the manifeſting of it to the holy Ghoſt.

Matth. You judge rightly: And ſo indeed is that doctrine to be conſidered, to our edification and comfort. For they that looke to it, as it were, lying hid in the counſell of God, reape nothing by it, but trouble of mind, & vexation of conſcience. For they doe as if one, to ſee the better, ſhould fixe his eyes upon the globe of the

the Sunne: by the beholding of which light, it is not to bee doubted, but his eyes would waxe dimme. Who, if he looked upon that light in the Sun beames might have use of it, and see all things offered to his sight, and how, and what way to direct his steps. Likewise also, this doctrine, when it is considered in Christ in whom wee are chosen, and wee seeke for in our selves the testimony which the holy Ghost yeeldeth us by our effectuall calling, doth then afford us exceeding comfort, and assureth us of our salvation, otherwise doubtfull & unknowne unto us.

Theoph. What meane you by that effectuall calling, whereby you say, that wee are by the holy Ghost assured of our election?

Matth. I called it so to put a difference between the true calling of the faithfull, and the false; which

Of the calling of the elect.

which is alwayes weake and unprofitable. For they which are called by the letter, will not heare the voyce of God, or if they heare it, yet are unwilling to draw neere unto him; or if they draw neere, it is with a double and hypocriticall heart, and not long after, they fall from him. But they that bee called with the other, are enlightned by the holy Ghoſt, ſo as the Word of God entreth into their hearts, they draw neere to God, and follow him with obedience of faith. And ſuch kinde of calling as this, is alwayes joyned with election: for it is the judge and declarer of it.

Theoph. But that effectuall calling ſeemeth to bee nothing elſe but the regeneration, which the holy Ghoſt worketh in us: whereof we have ſpoken before.

Of regeneration.

Matth. Thou ſaieſt true, For by it he openeth our eares, to heare

heare the voyce of God that calleth us: He lighteneth the eyes of our minde, to know him in Christ Jesus: He disposeth our hearts to beleeve his doctrine, to embrace it in true faith, confesse it, and follow it: He confirmeth our will to love and feare him, and so to keepe our selves in the reverence and worship of his Majesty.

Theoph. Therefore whosoever is assured of his effectuall calling, by the fruite of regeneration, he ought not to doubt of his election and salvation.

Matth. He ought not: Nay contrariwise, he ought to be sure of it: which also we professe in the last Article of the Creed, when we say, *I beleeve the life everlasting.* For by it we not only understand, that wee beleeve there is an everlasting life; but that we are assured that wee our selves shall one day be partakers of

Of the assurance of salvation.

of it. And that article is ſet at the end of the Creed, as a neceſſary conſequence upon the things going before; but eſpecially of the article concerning the holy Ghoſt, from whom we have that aſſurance. That alſo doth the Lord confirme unto us, both by the miniſtery of the word, wherby hee aſſureth the penitent of the forgiveneſſe of their ſinnes; & alſo by the Sacraments, which be as ſeales and pledges of that love wherwith the Father loveth us in Chriſt.

Theoph. Doth not that aſſurance of our election and ſalvation, which thou art about to perſwade the faithfull of, make them ſlothfull to good workes?

The aſſurance of ſalvation is confirmed by ſanctification begun.

Matth. How can that bee? ſeeing it is certaine, that our election and ſalvation are confirmed by good workes: without which, as hath beene ſaid, it can no way ſtand. For which cauſe,

S.

S. *Peter* thus warneth vs; *Wherefore brethren, give diligence to make your calling and election sure. For if you doe these things, you shall never fall.* Moreover, the holy Ghost, which sealeth that assurance in our hearts, cannot dwell in us, but that also it will doe good workes in us. For this cause S. *John* saith, *Whosoever is borne of God sinneth not, because his seede remaineth in him: neither can hee sinne, because hee is borne of God*; that is, he cannot so give himselfe over to sinne, as to continue in it, seeing the holy Ghost hath raised him by true repentance. 1 Pet. 1. 10. 1 Joh. 3. 9.

Theoph. The second Epitome bringeth no lesse comfort to the minds of the godly, than the first did instruction. For by it, both the conscience is appeased, and the minde comforted in a more certaine hope & assurance of eternall salvation. Now the third is behind:

behind: which thou ſaidſt conſiſted of both.

The Epitome.

Matth. It containeth an Antitheſis, or contrariety of Chriſtian Religion with all other. For, in the difference betweene them a faithfull man ſhall ſee, as it were, a new Breviary of the Chriſtian doctrine: which indeede ſhall be both to his comfort and inſtruction.

Theoph. Let us therefore conſider that difference.

Matth. It ſtandeth chiefly in five heads, or principall points.

1. Firſt, that Chriſtian Religion maketh all the chiefe points of the doctrine of it, to agree with the nature of the true God, in the knowledge of whom it ſtrengtheneth and keepeth the godly.

2. The other is, that it ſettleth & eſtabliſheth the glory of God, in the ſalvation of men: and ſothe godly are more and more confirmed

med in the certainty of their salvation.

The third that it joyneth good workes with our salvation by a most neer bond, although it be no way grounded upon them; but yet so, that the faithfull take no matter of boasting out of them.

4. The fourth, that it openeth an entrance for us unto God, to crave of him all things necessary.

5. The fift, that it yeeldeth to the godly matter of patience in adversity, & assurance in dangers. These be the true notes of Christian Religion, which indeede all other religions doe utterly overthrow; because they admit not Christ, or else doe onely receive him in part.

Theoph. We are therefore to weigh these notes, that wee may shew them to be established of true Religion, and overthrowne of the rest. Let us therfore begin at the first: I would have you

Christian Religion keepeth the faithfull in the knowledge of the true God.

declare unto me, how it keepeth the faithfull in the knowledge of the true God.

Mat. It doth ſpecially appeare by this, that it maketh his perfect juſtice to agree with his perfect mercy. I ſay, his perfect juſtice, inaſmuch as it ſetteth before our eyes, no other way to ſatisfie it, but the infinite merite of Chriſt, his Sonne: wherein alſo his perfect mercy is manifeſted unto us, in that (of his meere grace and favour) hee gave him to the moſt ſhamefull death of the Croſſe, to be our redemption: as alſo, that for his ſake, hee giveth us freely everlaſting life; having no reſpect to our works. For this cauſe, S. *Paul* calleth Chriſt *the Image of the inviſible God.* In which words he ſheweth, that God cannot be knowne, ſo as his perfect righteouſneſſe ſhould agree with his moſt perfect mercy, but in Jeſus Chriſt alone. Whereunto alſo

Col. 1. 15.

ought

ought to be applied the words of Christ unto *Philip*; *Philip, hee that seeth me, seeth the Father.* Joh.1.49.

Theoph. It remaineth that ye prove all other Religions to overthrow this foundation.

Mat. I will do that with a very little labour. For this is common to them all, to say, that men, by humane works & inventions, may satisfie the judgement of God: & so they do overthrow his perfect righteousnesse, which they think they can satisfie with vaine desires; by the which he is displeased. Moreover, that men by their works be able to deserve eternall life. But whilest they set up their own righteousnesse, therby to obtaine salvation, eyther in whole, or in part, they overthrow the perfect mercy of God: so as they worship an Idoll in stead of the true God. Whereupon is that saying of S. *Paul, The heathen be without God in the world.* For as S.

False religions overthrow the knowledge of their true God.

Eph.2.12.

1. Joh. 2. 23. *John* ſaith, *Whoſoever abideth not in the doctrine of Chriſt, hath not God.* And again, Chriſt affirmeth; Joh. 14. 6. *No man commeth to the Father, but by me.*

Theoph. Let us come to the other difference: & let us ſee how true Religion eſtabliſheth the glory of God in the ſalvation of men; & how it aſſureth them of ſalvation.

Chriſtian religion aſſureth men of their ſalvation.

Matth. That is done by the ſame doctrine: namely, becauſe it teacheth, that wee have eternall life of the meere grace of God, without any reſpect to our workes. For by this meanes, all occaſion of glorying is taken from men, & is given unto God alone, which the Apoſtle witneſſeth. For, after that Eph. 2. 9. he hath taught, that *we are ſaved by grace through faith, & that not of our ſelves; it is the gift of God, not of works:* he preſently addeth, *leſt any ſhould boaſt.* And in another place he ſaith; Eph. 1. 5. *He hath adopted, or taken us to be his children, through*

through Jeſus Chriſt, according to the good pleaſure of his will. But, whatſoever ſerveth to ſet forth the glory of God, is a true and ſound foundation of our ſalvation. For, ſeeing it leaneth upon the everlaſting & unchangeable good pleaſure of God in Chriſt, it is ſo ſure to thoſe, that by true faith be made his members, that it can never be overthrowne; even as Chriſt himſelfe witneſſeth, in theſe words; *My ſheepe heare my voyce, and I know them, & they follow me, and I give unto them eternall life; neither ſhall they periſh for ever, neither ſhall any take them out of my hand. My Father which gave them to me, is greater than all: neither can any take them out of my Fathers hands.* And for this cauſe he ſaith in another place; *He that beleeveth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but hath paſſed from death to life.* Joh. 10. 27. Joh. 5. 24.

Which things being ſo, the faithfull may rejoyce with S. *Paul*, in theſe words; *I am perſwaded, that neither life nor death neither Angels, nor Principalities, nor things preſent, nor things to come, neither height, nor depth, nor any other creature can bee able to ſeparate me from the love of God, which is in Chriſt Jeſus our Lord.*

Rom. 8. 36.

Theoph. It is now thy part to ſhew, that this fundamentall point is overthrowne of other Religions.

False religions overthrow the glory of God.

Matth. And this alſo ſhall be done moſt eaſily. For, they overthrow the glory of God, and ſet up the glory of man, in that they give unto men the glory of their owne ſalvation. Yea rather, their owne ſalvation is alſo by this meanes overthrown: ſeeing that it leaneth upon ſo weake a foundation, as their own good works and merits: whereof their owne conſcience is a witneſſe. For, although

though they deceive themselves with counterfeiting, it is continually in doubt, & troubled with distrust; but especially when they perceive death to draw neer unto them. For then they are so disquieted, that they cannot tell whither to turne them.

Theoph. Yea but the faithfull themselves be sometimes appalled and beaten downe with the horror of death, and Gods judgement, no lesse than are the wicked.

Matth. I deny not, but that (in some sort) they bee oftentimes beaten downe with it: namely, when they set before their eies the infinite number of their sins, and the grievousnesse of them, together with the depth of Gods most perfect justice: nevertheless, when they cast their eies upon Christ crucified for them, they be presently delivered from that feare, in the which the wicked be indeed swallowed up, so

that they are not at all holpen by the merits of Chriſt. The godly therefore, in that combat may be compared with a man upon the top of a tower, whoſe foundation and wals are moſt ſtrong. For if he looke downeward, he is ſtricken with ſome ſudden fear: from the which hee is preſently delivered, when hee perceiveth the ſtrength of the building. But the wicked are like unto one on the top of a tower: but ſuch a one as threatneth falling; yea rather, is ſhaken with the winds, which indeed preſently falleth.

Theo. Thou haſt alſo ſufficiently ſatisfied me concerning this difference. Let us come to the third.

True religion conſiſteth the doctrine & practice of good works.

Matth. It ſtandeth herein, That good workes bee joyned with our ſalvation by a moſt neere bond; although it doe no way hang upon them: as it hath been declared of us before in the chapter of Works. For, it cannot by

by any other meanes be, that wee ſhould be partakers of Chriſt to the obtaining of ſalvation, but by the power of the holy Ghoſt dwelling in us: by the which we are not onely made fit to doe well, but alſo kept in the feare of God, ſo as we runne not headlong into ſinnes. Notwithſtanding, although the godly doe good workes, yet can they have no cauſe from them to boaſt. *For, it is God that worketh in us both to will and to performe, according to his good pleaſure.* Wherefore they altogether be referred to the glory of God, as alſo our ſalvation it ſelfe is, whereof they be moſt certaine markes. Phil. 8. 13.

Theoph. Now prove that good workes be deſtroyed by falſe Religions. For they brag, that theſe are eſtabliſhed by them; and doe ſay, that we deſtroy them.

Matth. I deny not, but that falſe Religions doe eſtabliſh ſuperſti-

False religions be against those that be indeed good works.

tious workes, which indeed be rejected of us: but good works, they deſtroy. For, they ſo buſie their followers and ſchollers in the obſervation of mens precepts, that they ſet light by, and deſpiſe Gods commandements: as experience doth abundantly witneſſe. Whereof this ſeemeth to be the cauſe chiefly; namely, that the wicked to performe their works, do truſt to their owne free-will, that is, to their naturall ſtrength (which, in very deede, is none at all) and ſo they goe away from Chriſt: who nevertheleſſe ſaith, *As the branch cannot beare fruite of it ſelfe*, that is, *except it abide in the Vine: ſo neither can yee, except yee abide in me. For without me yee can doe nothing*,

Theoph. Declare the fourth difference.

Mat. It may be taken from theſe things which were ſaid before of us in the chapter of Prayer: namely,

ly, that Christ being made ours by faith, doth continually make intercession for us with his Father: whereupon it is, that he is merciful unto us, & heareth our praiers. The wicked contrariwise, while they come to God in their owne name, or any other name beside Christs, do effect nothing by their Prayers; both because they be unworthy to be heard, and because their intercessors are not sufficient, or meete for that office: for they have not wherewith to appease the wrath of God, most justly kindled against him that prayeth. Therefore the ungodly can never obtaine any thing at the hands of God, unlesse it be in his anger: and that doubtlesse falleth out to their condemnation.

True religion doth purely call upon the true God, through the only mediator: but the false doe far otherwise.

Theoph. Declare the last difference: and withall shew, how Christian Religion ministreth to the godly matter of patience in adversity; and touching things

to

to come, maketh them ſecurely aſſured, and without feare.

Matth. That is done by the doctrine of Gods providence: wherewith, when the godly underſtand that all things bee governed, although they ſeeme to be compaſſed about on every ſide with all adverſities, yet doe they from thence take matter of comfort, becauſe they know they are beloved of God: & conſequently, that adverſities be not ſent but to their ſalvation, as it was at large declared by us, in the chapter of Faith.

For this cauſe *David* did beare the railings and evill ſpeeches of *Shemei* moſt patiently, and commanded the ſouldiers to forbeare to kill him: for, ſaith he, *He curſeth, becauſe God hath commanded him to curſe David.* In another place alſo, being moſt grievouſly oppreſſed of his enemies, he ſaith thus; *I was dumbe, neither opened my mouth: for thou, O Lord didſt*

2 Sam. 16. 10.

Pſal. 39. 10.

this

this. Job alſo, having loſt his goods (which were partly deſtroyed by thunder, and partly taken away by the *Caldeans*) tooke comfort of this, that *the Lord had given, and the Lord had taken away.* By the ſame reaſon alſo, we are ſecurely aſſured concerning things to come, for the Apoſtle ſaith, *If God be with us, who can be againſt us? He that ſpared not his owne Son, but gave him for us all, how ſhall he not with him alſo freely give us all things?* As if he had ſaid, Seeing God is our moſt mercifull Father, and alſo omnipotent, we have good cauſe to hope he wil deliver us from all dangers, ſo far forth as he knoweth it behovefull to his glory and our ſalvation, and will alſo give helpe in our neceſſities. This is confirmed by the Prophet in theſe words: *Behold the eies of the Lord are upon ſuch as feare him, which truſt in his mercy, to deliver their*

Job. 1. 21.

Rom. 8. 31.

Pſal. 33. 18.

their ſoules from death, & to quicken them in the time of famine.

The ſame Prophet alſo in another place warneth us, ſaying, *Caſt thy wayes upon the Lord, and truſt in him, and he will bring it to paſſe.* But other Religions take from men all matter of patience & confidence, whileſt they teach, that the wiſdome or fooliſhneſſe of men are the cauſes of all things that befall us, or doe imagine a certaine bare permiſſion or ſufferance of God, ſeparated from his will, or elſe do admit fortune.

Pſal. 37. 5. Falſe religions drive men to impatience & deſperation.

All which things doe overthrow the providence of God, being the ground-worke of comfort to thoſe that bee aſſured of their ſalvation. It cannot therefore otherwiſe be, but that the unbeleevers are ſtricken with impatience, ſo oft as troubles aſſaile them. For it falleth out to them as to dogs which bite the ſtone, letting go him that threw it. But con-

concerning things to come, they are alwayes even ſicke with diſtruſt, being therewith, no doubt, continually diſquieted, ſo as they never be at reſt.

Theoph. You have ſufficiently ſatisfied me with this oppoſition between true Religion, and all other falſe religions. But before we end this ſpeech, I would have a comparifon made betweene the followers of them both.

Matth. It may be eaſily gathered of the former: yea rather, in moſt of the chiefe points, wee ſhould have joyned them both together. Nevertheleſſe, ſeeing it ſo ſeemeth good unto thee, I wil handle it by it ſelf, to the end it may appeare, that the godly, that follow the true religion, are in farre better eſtate, than the ungodly, fooliſhly given over to moſt fond ſuperſtitions: and that not onely in the life to come, but alſo in this preſent life, although you

What is the happines of the godly even in this life.

you ſhould reckon up all the troubles, which we are enforced to ſuffer, for the profeſſion of the Goſpell.

Theoph. But how agreeth that with the ſaying of S. *Paul*, *If in this life only we beleeve in Chriſt, we are of all men moſt miſerable?*

Matth. Thoſe words of S. *Paul* are not contrary to that which we have ſaid of the happineſſe of the godly, even in this life. For, I ſpeake not of the happineſſe that ſtandeth in pleaſure, riches, or in any earthly commodities; (for, in theſe, for the moſt part, the wicked goe far beyond them) but rather in ſpirituall graces, which God giveth unto us: namely, when weebe aſſured of his love and good will, and that more is, of our ſalvation by Chriſt. I therefore thinke with S. *Paul*, That of all men we are moſt miſerable, if there were not hope of a better life: eſpecially, conſidering

ring the afflictions which we are constrained to suffer for the profession of the Gospell, from the which, in the meane time, the wicked be free. But, on the other side, we of all men are most happy when we have before us the assurance of the love & good will of God, and the hope of our salvation. For what matter is it if the wicked excell us in riches, honour, & other commodities of this life? seeing they bee things vaine & fleeting, which also commonly bring with them more disprofit than profit. But we, contrariwise, have spirituall riches, that can never be taken from us, which also bring with them sound & true joy, and that everlasting. Hence it is, that S. *Paul* affirmeth, *Godlinesse is profitable to all things: as that which hath the promises of this present life, and of that which is to come.* By which words he sheweth, that the fatherly

1 Tim. 4. 8.

therly love of God towards his children, is manifeſted both in this life and in the life come.

Theoph. Shew mee therefore, wherein that happineſſe of the godly in this life ſtandeth.

Matth. I ſay that it leaneth upon foure foundations eſpecially.

Theoph. Declare the firſt.

Rom. 5. 1. 2. Wherein the happineſſe of the godly in this life ſtandeth; and the unhappineſſe of the wicked.

Matth. That the faithfull, *being juſtified by faith, have peace with God, through Chriſt Jeſus, through whom* (ſaith the Apoſtle) *we have by faith, an entrance to that grace wherin we ſtand, & do glory in hope of the glory of God.* Whereby it commeth to paſſe, that death it ſelfe is not fearefull to us: whereas contrariwiſe, it ſtriketh horrors into the wicked, by reaſon of the torment of conſcience, wherwith they be continually vexed.

Theoph. Goe to the ſecond.

Matth. That the faithfull, by Chriſt, being ſet free from the ſervice of ſin, do overcome their affections

affections & lusts, whereunto the wicked bee bondslaves. From hence is it, that whereas the godly leade an unreproveable and quiet life, the wicked contrariwise are tossed with sundry perturbations of the minde, because they cannot satisfie their lusts: & oftentimes they are vexed & tormented both in seeking to compasse them, and with poverty and diseases afterwards: sometimes also they become infamous, and are punished of the Magistrate.

Theoph. Declare the two last points.

Matth. The third is this, that the godly have alwayes an entrance to the mercy of God through Christ, & that which more is, do by prayers obtaine of him whatsoever is necessary: but the wicked are never heard. Finally, the godly being assured of the good will and favour of God through Christ, doe wholly commit

mit themſelves to his providence and by the power of the holy Ghoſt dwelling in them, do patiently beare all adverſities; yea rather do meekely & thankfully receive them, as at the hand of a moſt kinde father. The wicked contrariwiſe remaine overwhelmed with the burthen of their afflictions: becauſe they can never be aſſured of the love of God (of whoſe providence they be altogether ignorant): and therfore be deſtitute of the ſpirit of comfort, & run on either into blockiſh ſenſeleſſeneſſe, or elſe even into deſperation. Which things being ſo, it is not to be doubted, but that the ſtate of the faithfull, even in this life, is farre more happy than the ſtate of the wicked. For this cauſe *David* (who had more than once tried all thoſe things which have bin ſaid of the godly) ſpeaking unto God, ſaith after this manner. *Behold O God our ſhield,* Pſal 84.9.

and

and looke upon the face of thine annointed. For one day in thy courts, is better than a thousand else where: I had rather be a door-keeper in the house of my God, than to dwel in the Tabernacles of wickednesse.

The reason wherof he presently rendereth, in these words; *Because the Lord God is the Sun and shield: he giveth grace & glory: he keepeth backe no good thing from them that walke uprightly. O Lord God of hosts, blessed is the man that trusteth in thee.*

Theoph. Now it remaineth, that we consider of the difference that shall be betweene the faithfull and unfaithfull after this life.

Matth. It shall be very great, insomuch that it shall far passe that which wee spake of even now, concerning this life. For so long as wee live upon this earth, our happinesse lieth hidden under the shame of the Crosse, & the wicked on the other side, in this life, have

The difference betweene the beleevers & unbeleevers after this life.

have for the moſt part, all things according to their deſire: for they are rich, & be in honour & favour But their caſe ſhall be far otherwiſe, when they come to the judgement ſeat of the higheſt Iudge. For then, all the reproach of the godly ſhall be turned into everlaſting glory: &, on the other ſide, the glory of the wicked ſhal be turned into everlaſting ſhame.

Theoph. Shew the cauſe of this.

Matth. You might have gathered it from our former diſcourſe; notwithſtanding for memories ſake, I will in few words repeate it in this place, which is, That being cloathed by faith with the moſt perfect righteouſneſſe of Chriſt, we ſhall find the tribunall ſeate of God full of mercy and grace, ſo as wee ſhall be received into eternall glory together with Chriſt our head, the Angels and all Saints, that ſo as well of us, as of them, God may be praiſed, and

we

we live most happily for ever.

On the other side, the wicked being voide of righteousnesse, yea rather stained with innumerable sinnes, shall finde the judgement seate of God severe: insomuch, as they shall be overwhelmed with the horrible wrath of his judgement, & *shall* at length *be cast into the lake of eternall fire: where shall be weeping & gnashing of teeth.* Out of these things therfore you may gather, that there is no *Religion* worthy of this honorable name, besides that which is grounded upon Christ: for as much as all superstitions which teach men not to come to God, but to go away from him, do not reconcile them to him, but more and more provoke him to wrath, & not only do not bring them to salvation, but do mis-leade them into everlasting destruction.

The conclusion of the former discourse.

Theoph. Hitherto enough hath bin said of the *Antithesis*, or contrariety,

trariety, betweene religion & ſuperſtitions, and the followers of both. I do now ſee plainely, that the Chriſtian Religion is the only true Religion, & that the followers of it are onely happy and bleſſed, whether we looke to this life, or that which is to come. For all other men are on every ſide moſt miſerable: yea they are more unhappy than the bruit beaſts which, while they live, be free from all cares, and after death bee delivered from all labour & paine.

Pſal. 92. 63.

Matth. That is moſt true. But as the Prophet ſaith; *A fooliſh man knoweth not this: and an unwiſe man underſtandeth not this.*

Theoph. I am now fully ſatisfied, with this your holy inſtruction; wherin you have run through all the chiefe points of Chriſtian Religion. And when I have leaſure, I will commit them to writing in order, as they were delivered by you: that ſo both my

my selfe may be edified, & comforted with the reading of them, & that also I may communicate them with my brethren. In the meane time, I yeeld you most hearty thankes, for the paines which for my sake you have taken in this behalfe.

Matth. Nay rather let us give thanks to God our heavenly Father, who (of his bounty) hath bestowed on us this knowledge of his truth, & hath given us also ability to declare it. Let us now intreat him, that as this truth is grounded onely in Jesus Christ his Sonne: so by the power of the holy Ghost it may be grafted in our mindes, that wee may sincerely beleeve it with the heart, constantly confesse it with the mouth, & shew forth the effects of it in outward workes, even to our last breath. Which that it may be, I beseech God to grant us also, that we may joyne our

The sum of the duty of Christians.

ſelves to the militant Church, and by the miniſtery thereof, be confirmed in the love and feare of God, that ſo wee may be at length received into the triumphant Church, together with our head and Lord Jeſus Chriſt.

Theoph. I do therefore intreat thee (moſt mighty God, and heavenly Father) to vouchſafe us theſe graces, & to cauſe that the knowledge of thy truth may bee ſpread abroad throughout all the world; that all may acknowledge thee the only true God, and Jeſus Chriſt thy Sonne the onely Saviour and mediator of mankind. And to thee alone be praiſe, and glory, both now and for ever.

Matth. Amen.

FINIS.

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